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A RITUAL

AND

ILLUSTRATIONS

OF

FREEMASONRY

ACCOMPANIED BY NUMEROUS ENGRAVINGS

AND A KEY TO THE

PHI BETA KAPPA

WILLIAM REEVES
Bookseller Limited.

83 Charing Cross Road
— London, W.C.2. —

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Plate I, II, III

Fig. 1

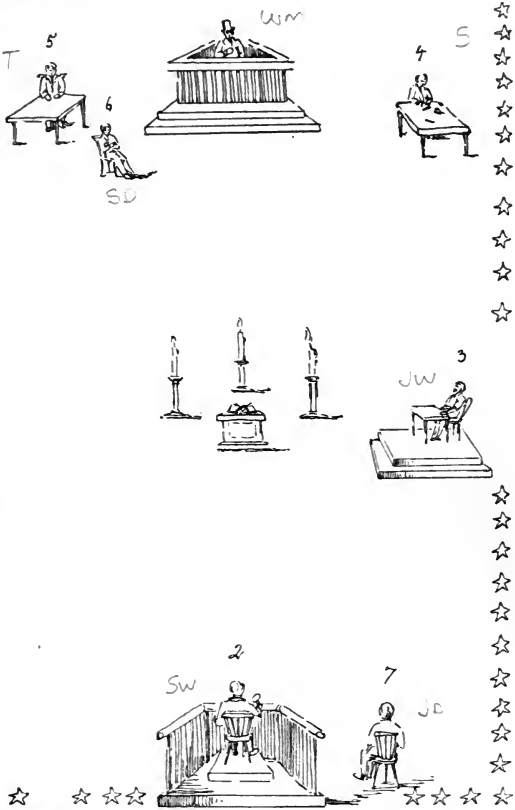

Plate. IV.

Fig 1

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Plate V & VI

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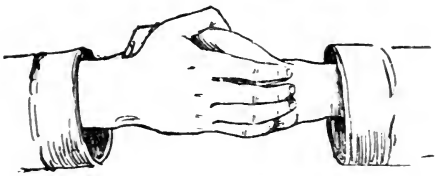
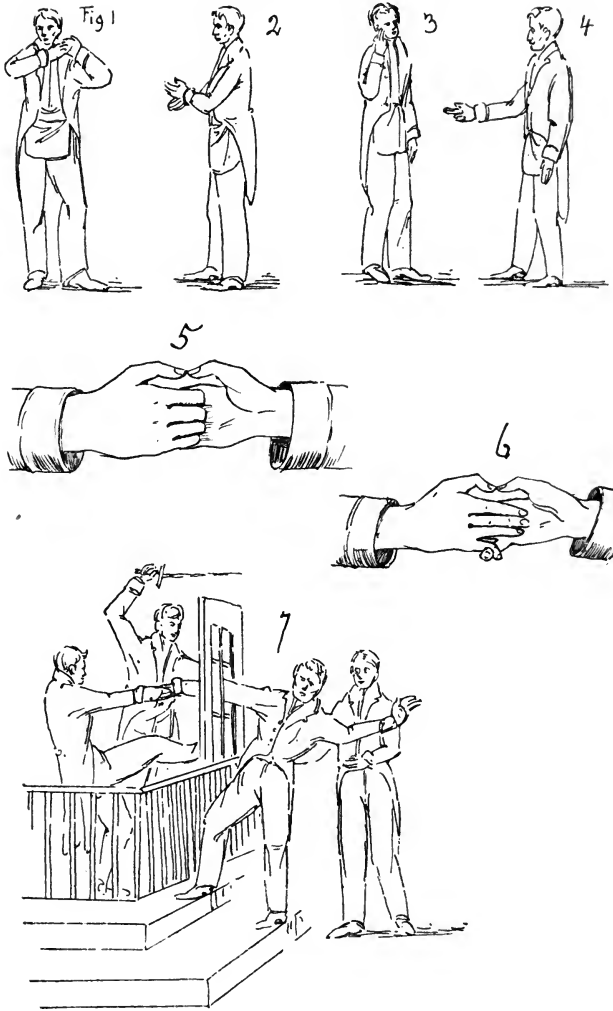


Plate VII & VIII



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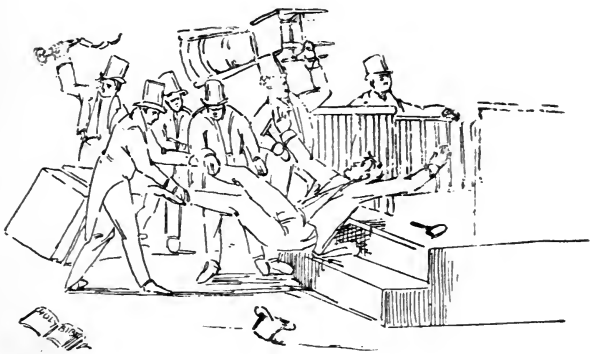

Plate XI.

Fig. 1.

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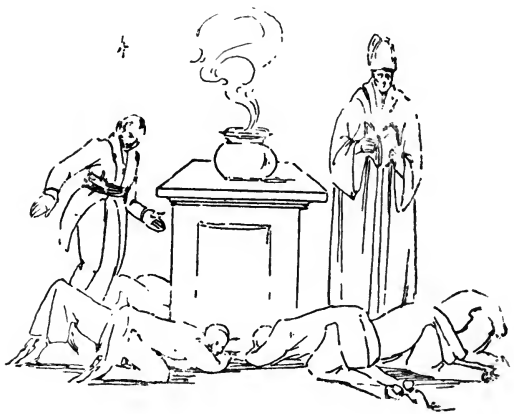

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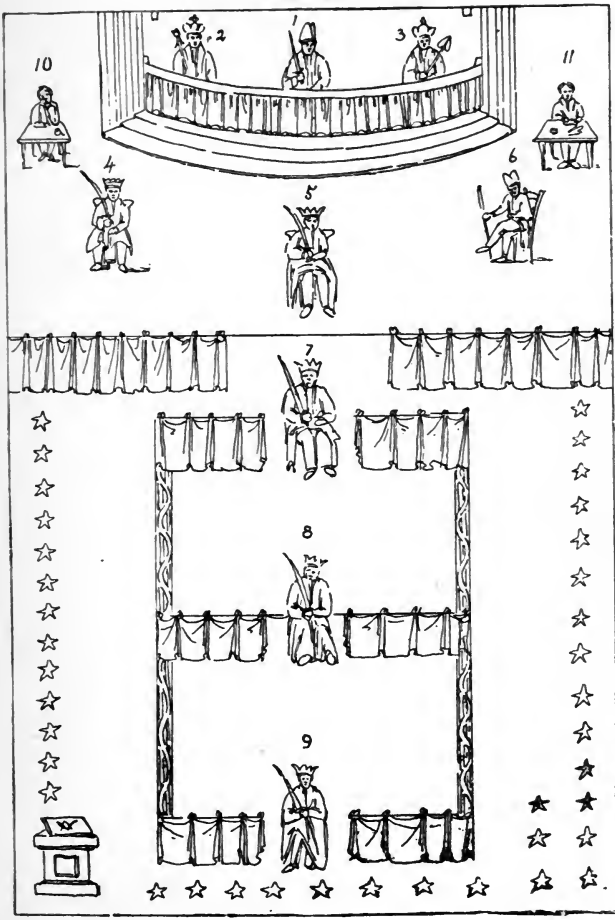

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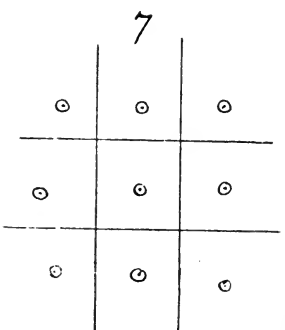


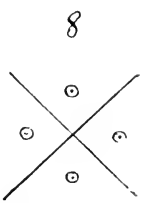
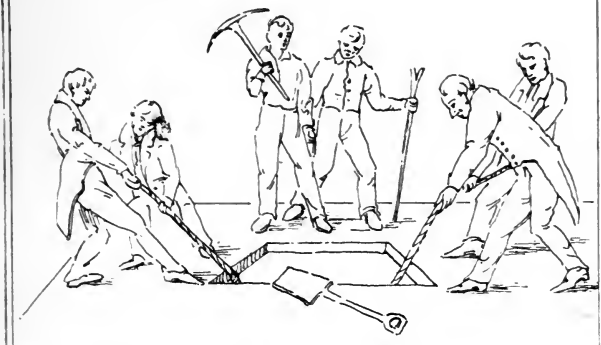
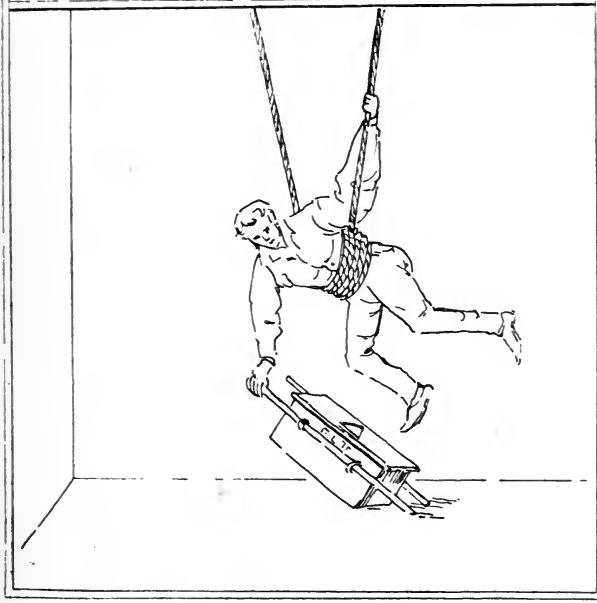


Plate XIV





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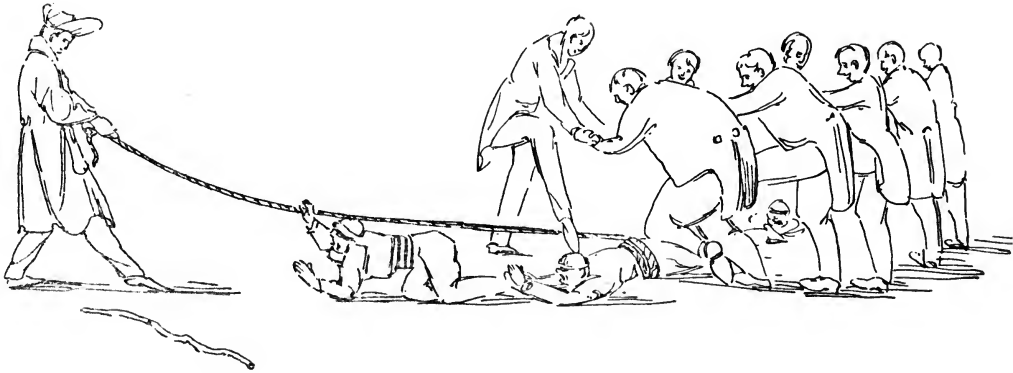

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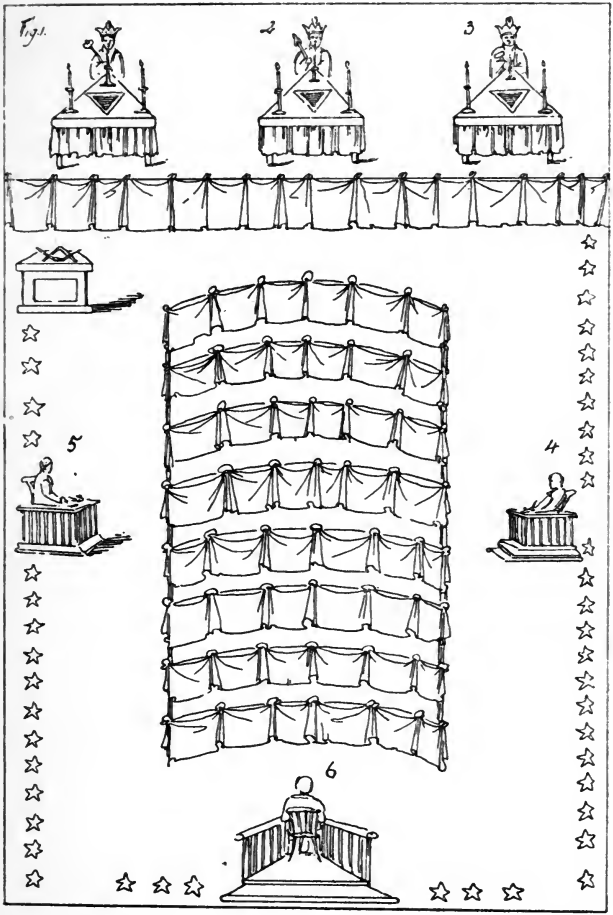

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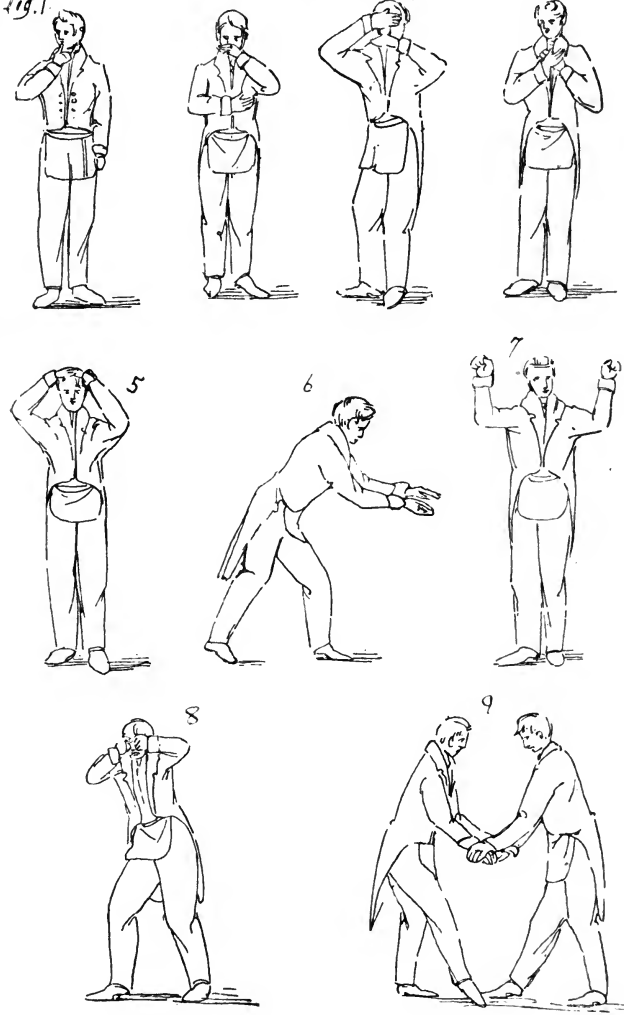

Plate XVIII

Plate XIX

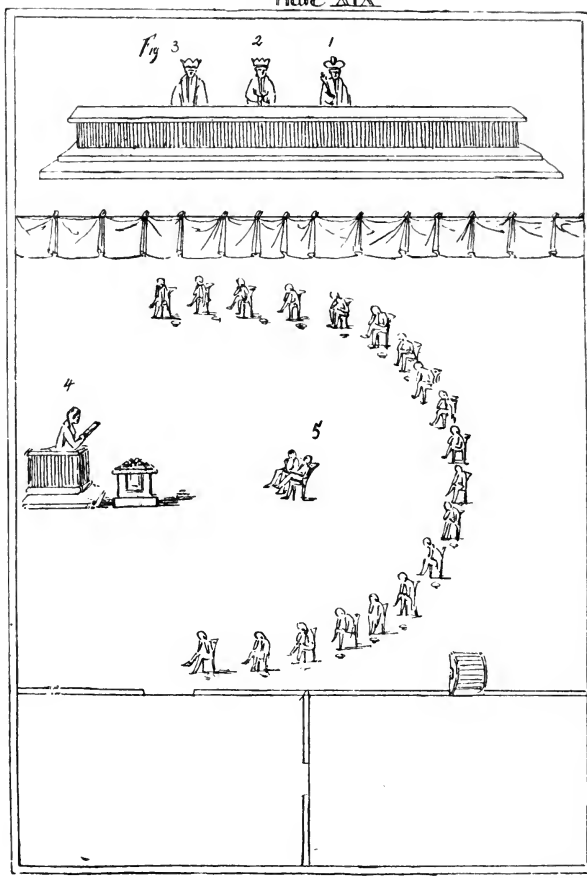

Plate XX.

Fig 1

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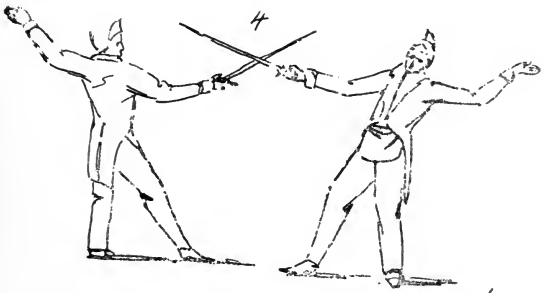

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Plate XXI.

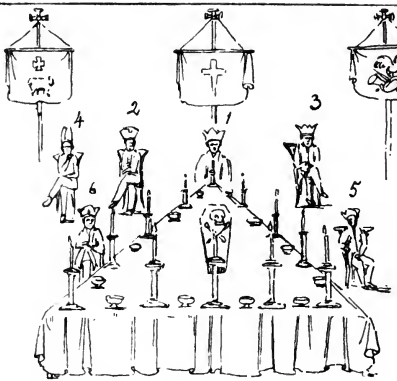

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Plate XXII

Fig 1

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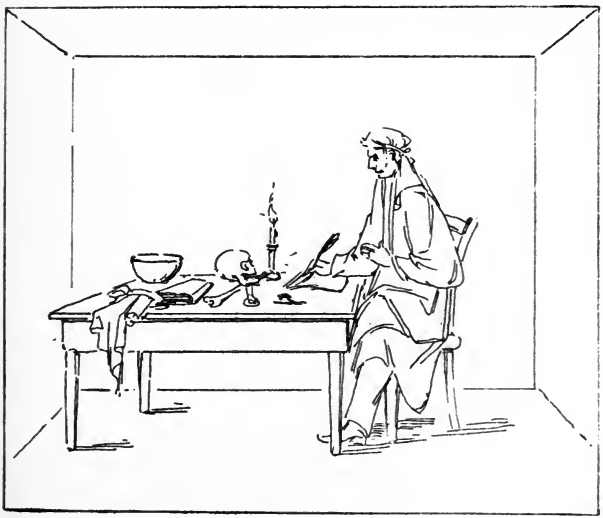
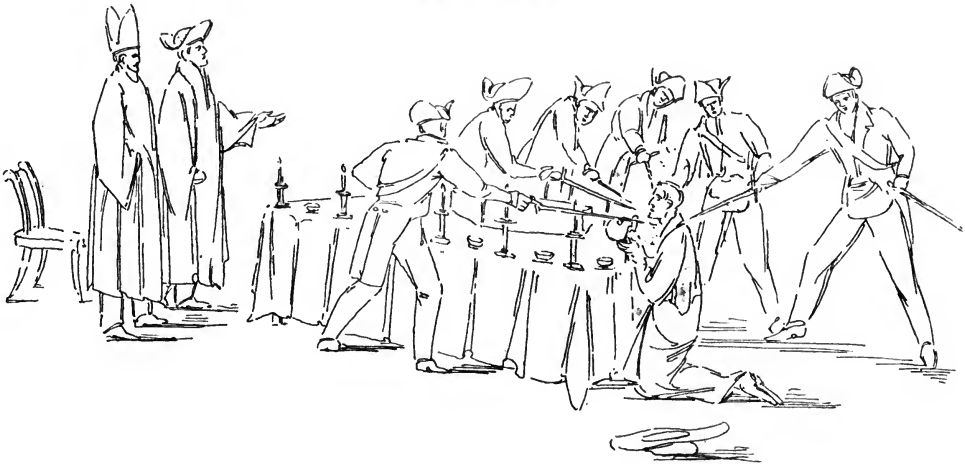


Plate XXIII



FIFTH LIBATION

Plate XXIV

Fig. 1.

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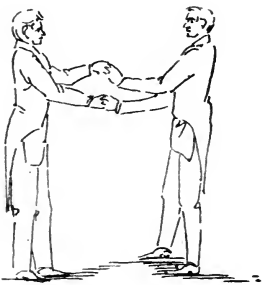

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Plate XXV

Plate XXVI.

Fig 1

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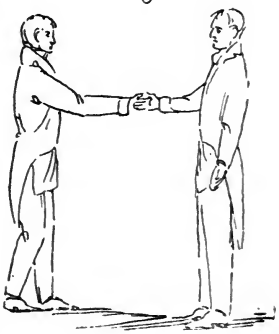

Plate XXVII

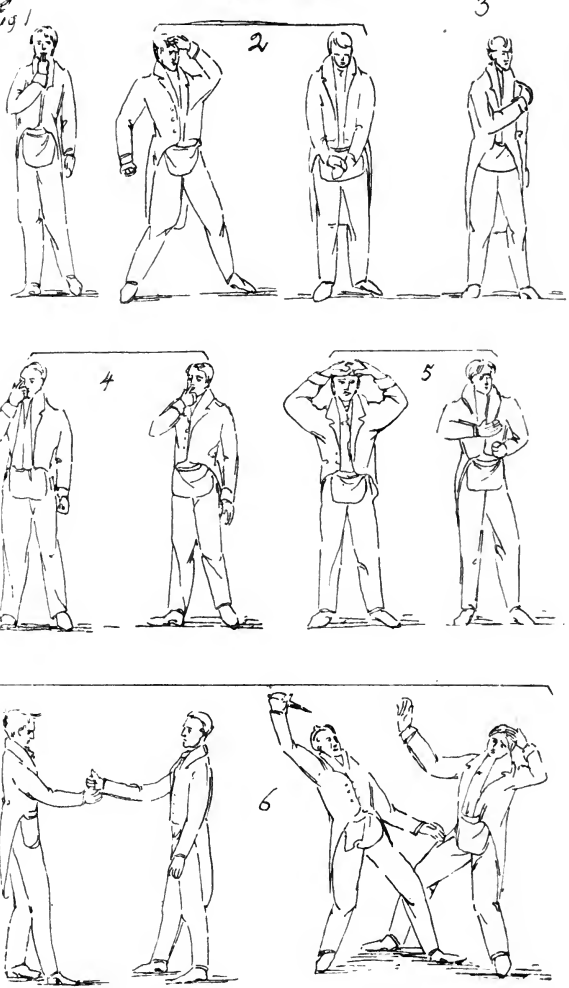

Plate XXVIII.

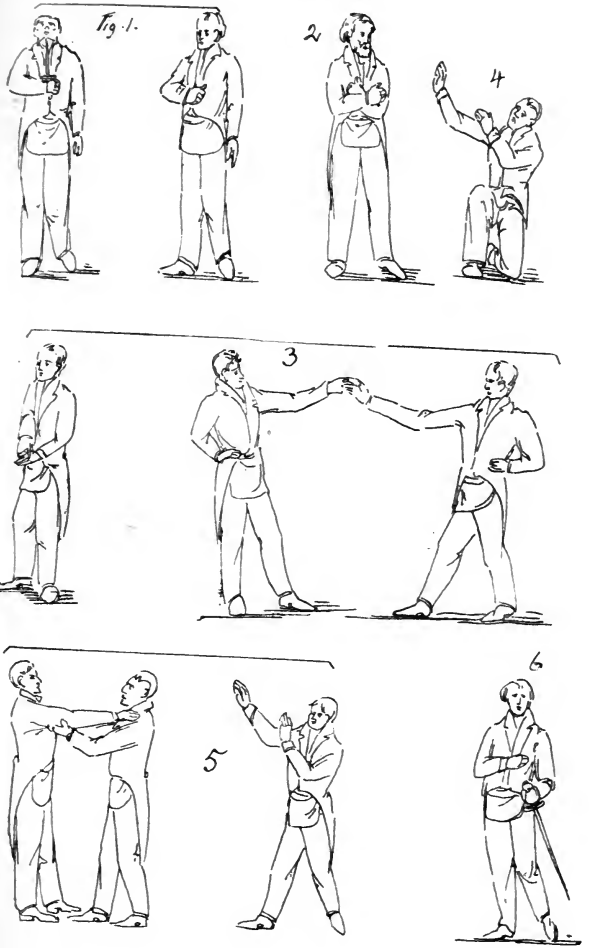

Plate XXIX

Phi beta Kappa

Fig. 1.

Sign

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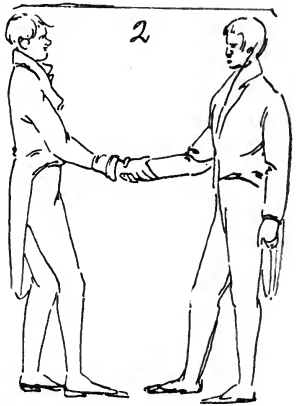


Grip

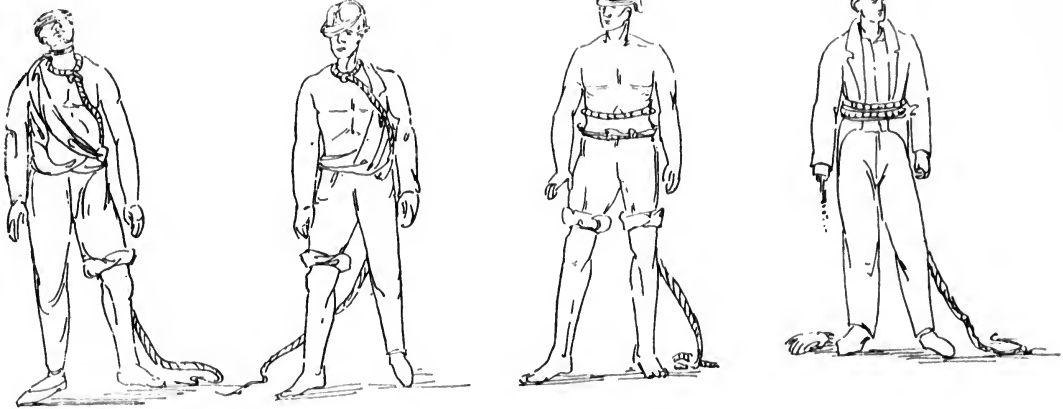
3

Both sides of the Medal.

MASONIC PENALTIES ON CANDIDATES

"duly and truly prepared"

Plates I & II



Entered apprentice. Fellow craft. Master mason. Mark master.

Plate III & IV

Past master.

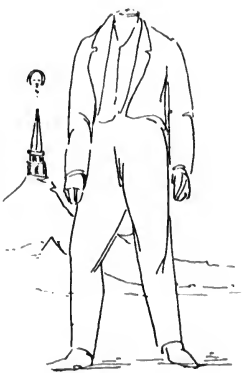
Most excellent master.

Royal arch

Select master

Plate V & VI

Knight of red cross.



Knight Templar.

Heroine of jericho.

Secret monitor.

A

RITUAL OF FREEMASONRY

DEGREE OF ENTERED APPRENTICE.

Seven Freemasons, viz. : six entered apprentices, and one past master, acting under a charter or warrant from the grand lodge, is the requisite number to constitute a lodge of entered apprentice Masons, and to initiate a candidate to the first degree of Freemasonry.

They assemble in a room, or place, representing the ground floor of king Solomon's temple.

The officers take their seats, as in plate 1.

The master then says, Brethren, I am about to open a lodge of entered apprentice Masons in this place, for the dispatch of business.—I will thank you for your attention and assistance. If there is any person in the room who is not a Freemason, he is requested to retire.

The master then gives one rap, with his gavel, and says, Brother junior deacon,—the first care of congregated Masons?

Junior deacon rises on his feet, at the same time gives this sign [see plate 4, fig. 1] and says, To see the lodge tyled, worshipful.

W.M. Perform that part of your duty, and inform the tyler that we are about to open a lodge of entered apprentice Masons, in this place, for the dispatch of business, and direct him to tyle accordingly.

The junior deacon then walks very quick to the door, and stations the tyler on the outside of it, with a drawn sword in his hand, whispers the order of the worshipful master in

his ear, closes the door, and gives three distinct knocks on the inside, which are answered in like manner by the tyler on the outside. The junior deacon then giving one rap, which is also answered in like manner, returns to his station in the lodge and says,

W.M. How tyled?

J.D. With secrecy and brotherly love; also a brother of this degree, without the door, with a drawn sword in his hand.

W.M. His duty there?

J.D. To keep off all cowans and eaves-droppers; to see that none pass or repass, but such as are duly qualified, and have permission from the chair.

W.M. Let us be clothed, brethren.

Here all the officers and members of the lodge put on their aprons and jewels, and resume their seats as before.

The worshipful master then gives two raps with his gavel, which brings all the subordinate officers on their feet; and each standing in his place, recites his duty in his turn, as follows:

W.M. The junior deacon's place in the lodge?

"We are tyled, worshipful."

J.D. At the right, in front of the senior warden in the west.

W.M. Your duty there, brother junior?

J.D. To carry messages from the senior warden in the west, to the junior warden in the south; and elsewhere about the lodge, as he may direct.

W.M. The senior deacon's place in the lodge?

S.D. At the right, in front of the worshipful master in the east.

W.M. Your duty there, brother senior?

S.D. To carry messages from the worshipful master in the east, to the senior warden in the west; and elsewhere about the lodge, as he may direct; to assist in the preparation and initiation of candidates, and to welcome and clothe all visiting brethren.

W.M. The secretary's station in the lodge?

Sec. At the left hand of the worshipful master, in the east.

W.M. Your duty there, brother secretary?

Sec. To record the doings of the lodge; collect all money,

pay it over to the treasurer, and keep a true and correct account of the same.

W.M. The treasurer's place in the lodge?

Treas. At the right hand of the worshipful master in the east.

W.M. Your duty there, brother treasurer?

Treas. To receive all money from the hand of the secretary, to keep a true and correct account of the same, and pay it out by order of the worshipful master, with the consent of the brethren.

W.M. The junior warden's place in the lodge?

J.W. In the south, worshipful.

W.M. Your duty there, brother junior.

J.W. As the sun is in the south, at high twelve, which is the glory and beauty of the day, so stands the junior warden, in the south, to call the craft from labour to refreshment, and from refreshment to labour, that the worshipful master may have profit and pleasure thereby.

W.M. The senior warden's place in the lodge?

S.W. In the west, worshipful.

W.M. Your duty there, brother senior?

S.W. As the sun sets in the west, to close the day, so stands the senior warden in the west to assist the worshipful master in opening and closing his lodge; to pay the craft their wages, if any be due; and see that none go away dissatisfied; harmony being the strength and support of all institutions, but more especially this of ours.

W.M. The master's station in the lodge?

S.W. In the east, worshipful.

W.M. His duty there, brother senior?

S.W. As the sun rises in the east to open and adorn the day, so rises* the worshipful master in the east to open and adorn his lodge, and set the craft to work with proper instructions for their labour.

W.M. After that manner so do I. It is my will and pleasure, that a lodge of entered apprentice Masons be opened in this place, for the dispatch of business. Brother senior, you will please communicate the same to the junior warden in the south, that the brethren may have due and timely notice thereof.

* At these words the Master rises.

S.W. (addressing the junior warden). Brother junior, it is the worshipful master's order, that a lodge of entered apprentice Masons be opened in this place, for the dispatch of business. You will please inform the brethren thereof.

J.W. Gives three raps with his gavel, and says: brethren, it is our worshipful master's order, that a lodge of entered apprentice Masons be opened in this place, for the dispatch of business. You are ordered to take due notice thereof, and govern yourselves accordingly.

W.M. Then says: Attend to the signs, brethren.

The signs of this degree are three, viz., *Right Angles, Horizontals and Perpendiculars;* and are given by the master and brethren, with great accuracy and precision. [See plate 4, figs. 1 and 2.]

1. This sign is made by placing the hands at right angles, about one foot in front of the centre of the body—the palms together, and the left hand under. 2. To draw a horizontal; raise the right hand, with a quick motion, to the neck; the hand open, the palm down, the thumb partly under the hand, parallel with the fingers, the main joint of the first finger pressed against the "guttural," the elbow raised as high as the hand; with a quick motion draw the hand from left to right until the hand comes nearly over the right shoulder. 3. Let the hand drop perpendicularly by the side, the palm in the rear.

The worshipful master then gives one rap with his gavel (the senior warden one, and junior warden one), and says: I now declare this lodge opened in due and ancient form; hereby forbidding all improper conduct, whereby the peace and harmony of this lodge may be disturbed; under no less penalty than the bye-laws, or a majority of the lodge may see fit to inflict.

The master then reads the passage of Scripture commencing, "Behold how good and how pleasant it is for brethren to dwell together in unity," etc.

The worshipful master gives one rap with gavel, and all the brethren are seated.

W.M. Brother senior, have you anything in the west, for the good of Masonry, or this lodge in particular?

S.W. Nothing in the west, worshipful.

W.M. Anything in the south, brother junior?

J.W. Nothing in the south, worshipful.

W.M. Has any brother present anything to lay before this lodge of entered apprentice Masons? [Some brother now proposes that the minutes of the last meeting be read.]

W.M. Brother Secretary, you will read the minutes of the last meeting.

[Sec. reads as follows]:

Sept. 10, 5825.

Rising Sun Lodge, No.— opened on the first degree.

Officers present.

Joseph E. Tipple, *Master.*
William Gamester, *Senior Warden.*
Simon Jockey, *Junior Warden.*
Peter Scribble, *Secretary.*
John W. Catchpenny, *Treasurer.*
Samuel R. Drowers, *Senior Deacon.*
Judah C. Hoodwink, *Junior Deacon.*

The lodge voted $5 for the relief of the widow and orphan children of brother Drinkall.

The bill of brother David Barter (grocer), for candles, ☞ etc., etc., ☜ for the last meeting, $17,94, was presented and paid.

Timothy Seekoffice, Geo. L. Redface, and Josiah G. Counterfeit, were present as visiting brethren.

Jonathan Lovetavern balloted for, and elected a member in ancient form.

Received of brother J. Lovetavern, cash $15.

Brother J. W. Catchpenny proposes Mr. James Dupeasy to become a Mason and a member of this lodge, who left a deposit of $3.

Half past eight o'clock. Lodge called from labour to refreshment.* Nine o'clock; called from refreshment to labour.

A stranger examined, and admitted to sit. A commit-

* Refreshment.—This means tippling or drinking; in some lodges it is taught systematically, and performed with mechanical accuracy. The stewards furnish each officer and brother in his place with a glass of whatever he chooses to drink. The master then says, Are you all charged in the west, brother senior?

S.W. All charged in the west, worshipful.

W.M. Are you all charged in the south, brother junior?

J.W. All charged in the south, worshipful.

Worshipful master then gives a toast, and then all drink, giving a sign, etc.

tee of three persons was appointed by the chair, to inquire into the character of James Dupeasy, viz., brother Simon Hatelaw, Oliver Playcard, and Joshua Swearwell.

Half past eleven o'clock. Lodge closed until the next "regular communication."

W.M. Brethren, you see there was a proposition at our last regular meeting; how shall we dispose of it?

Some brother now proposes that the candidate be balloted for.

W.M. Brethren, if there are no objections the ballots will be sent round. Brother senior deacon, you will distribute the ballots.

Senior deacon places a black and a white ball in the hand of each brother present, who is a member of the lodge.

W.M. Brethren, we are now about to ballot for James Dupeasy to become a Mason and a member of this lodge. All those who are in favour of it will so signify, by putting a white ball into this box. All those opposed to it will put in a black one. Brother senior deacon, you will collect the ballots.

Senior deacon presents the ballot box to each member, who puts in the affirmative or negative ball as he may see cause.

Senior deacon then brings the box to the master, who looks into it, and orders him to carry it to the senior warden.

W.M. How stands the ballots in the west, brother senior?

S.W. The ballot is clear in the west, worshipful.

W.M. How stands the ballot in the south, brother junior?

J.W. The ballot is clear in the south, worshipful.

W.M. Brethren, I have the pleasure to inform you that the ballot is clear, and the candidate is elected a member of this lodge; brother senior deacon, you will collect the negative balls.

S.D. Collects the balls and returns to his seat.

W.M. Does any brother know whether the candidate has come on this evening?

J.D. Worshipful, he is below in waiting.

W.M. Brother senior and junior deacons, you will *prepare* the candidate for the first degree of Freemasonry, and cause him to make the regular alarm at the inner door.

The deacons now introduce the candidate into the preparation room, and the following short conversation sometimes takes place before the candidate is prepared.

S.D. Well, friend, I perceive you look rather pale; you feel somewhat frightened, don't you?

Can. Pale? No, I am not frightened. Is your gridiron pretty warm to-night?

J.D. I guess you'll think so in the course of half an hour.

S.D. Friend, you must have a great deal of fortitude if you intend to appear in this lodge as a candidate for the mysteries of Freemasonry! [very gravely].

J.D. Yes; and he must remember, too, that we don't joke with candidates. We shall be under the necessity of adjusting his apparel more appropriately to fit the occasion.

S.D. Oh yes; but we shall require nothing of you but what is absolutely necessary. Some of our ceremonies may at first sight appear trifling; but after you have taken the degree you will be satisfied that every ceremony is truly mysterious and right.

J.D. You will consent, I presume, to conform to all the ceremonies which a Washington, a Warren, and a Clinton have done? Or does your heart fail you?

Can. Heart fail? No! my heart is not very apt to fail.

S.D. Ha, ha, ha!—no, no; not if our committee has been correctly informed as to your stability and courage.

Can. I guess I shall be able to stand it.

S.D. Well, then, you will take off your coat, shoes, and stockings, also vest and cravat; and then your pantaloons; we have a pair that will become you much better as a Mason [*handing him a pair of red flannel drawers*]. The candidate by this time begins to suspect they are jesting with him, but being told they are not, he proceeds.

S.D. You will now slip your left arm out of your shirt-sleeve, and put it through the bosom of your shirt, that your arm and breast may be naked.

The candidate now puts on the old red drawers, which are prepared for the occasion. The conductor then ties a handkerchief or hoodwink over his eyes, and afterwards puts a rope, called a cable-tow, round his neck. The senior deacon now returns to the lodge and informs the worshipful master that the candidate is prepared. The master gives

a rap, which brings the lodge to order, and is a signal for the junior deacon to make the alarm—which he does by taking the candidate by the wrist, and raps his knuckles three times, pretty hard, against the outside of the door.

S.D. Then rises in his place, and says, Worshipful, there is an alarm at the door?

W.M. Attend to the alarm, brother, and see who comes here.

Senior deacon steps to the door and raps three times on the inside; the candidate gives one rap, which the senior deacon answers. The door is then opened about two inches.

S.D. Who comes here? who comes here? who comes here?

J.D. A poor blind candidate, who has long been desirous of being brought from darkness to light; he wishes to receive and enjoy part of the rights and benefits of this worshipful lodge, erected to God and dedicated to the holy St. Johns; as all true fellows and brothers have done, who have gone this way before him.

S.D. Is this of your own free will and accord?

J.D. Prompts the candidate to say, "It is."

S.D. Is he duly and truly prepared?

J.D. He is.

S.D. Is he worthy and well qualified?

J.D. He is.

S.D. Is he of lawful age, and properly vouched for?

J.D. He is.

S.D. By what further right or benefit does he expect to gain admission into this lodge of entered apprentice Masons?

J.D. By being a man, free born, of good report and well recommended.

S.D. Since this is the case, you will let him wait for a time, until the worshipful master in the east is informed of his request, and his answer returned.

Senior deacon now returns to the master, and gives three raps upon his desk, which the master answers by three raps; junior deacon one; master one.

W.M. Who comes here? who comes here? who comes here?

S.D. A poor blind candidate, etc. (The same questions are asked and answers returned as at the door.)

W.M. You will let him enter this lodge and be received in due form.

S.D. (steps to the door, opens it, and says): It is the worshipful master's order that the candidate enter this lodge and be received in due form—"at the same time presses the point of the compass against his naked left breast."

S.D. (to candidate). Do you feel anything?

Junior deacon prompts the candidate, who says—"I do."

S.D. What do you feel?

Can. (prompted). A prick.

S.D. As this is a prick to your flesh, may the recollection of it be to your mind and conscience, and instant death in the case of revolt. Follow me.

Senior deacon conducts the candidate to the centre of the lodge, and directs him to kneel for the benefit of the lodge prayer. The master gives three raps with a gavel, which brings all the brethren upon their feet, and says, Let us pray with the candidate.

PRAYER. *W.M.* "O thou whose temple we are, on the mountain of thy truth, let our sublime edifice display its glory. Let the eye of the master meet the sun of light as he enters. Let the greater lights, by the help of the less, illuminate the whole scene of his duty, and of his pleasure. Behold us with thy brightness at this hour leading the young servant into thy temple. Like the temple let him be beauteous without and all glorious within. Let his soul be capacious as thy truth, and his affections as pure as the serene heavens when the silent moon gives her light. Let him obey as the sun who labours until perfect day with increasing strength; and let the purposes of his heart be as the stars that tell of worlds unknown, and are notices of a boundless benevolence. Let him move like the heavenly orbs in harmony; and should he stretch across the universe, may he disturb* no soul in his course. Within this temple may he be as sacred as the altar, sweet as the incense, and pure as the most holy place. Among thy ministering servants may he be ready as an angel of God and faithful as a beloved son. And when his service is finished, may his memory be celebrated by love on the durable monuments of eternity; and his reward in the silent. calm joy of heaven, be sure from the hand of God, the grand master of us all."

* This means, if the candidate should attempt to run away, may he run against no Freemason.

After prayer, the master, placing his hand upon the candidate's head, says: In whom do you put your trust? He is directed to say, in God. The master takes him by the right hand, and says: Your trust being in God, your faith is well founded. Arise! follow your leader, and fear no danger.

The candidate is now conducted with a quick pace around the lodge, with the sun; during which time the master resumes his place, and reads:

"Behold how good and how pleasant it is for brethren to dwell together in unity." It is like precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing even life for evermore.

The reading being finished about the time the candidate has made his third evolution around the lodge, he is halted at the junior warden's in the south; and caused to make the regular alarm of three distinct knocks, when the same questions are asked, and answers returned, as at the door.

The junior warden directs him to the senior warden in the west, where the same questions are asked, and answers returned, as before. Junior warden directs him to the worshipful master in the east, where the same questions are asked, and like answers returned, etc.

W.M. Then inquires, From whence came you?

*S.D.** From the west.

W.M. Which way are you travelling?

S.D. To the east.

W.M. Why do you leave the west and travel to the east?

S.D. In search of light.

W.M. Since this is the case, you will conduct him back to the west, and place him in the care of the senior warden, who will teach him to approach the east, the place of light, with one regular and upright step to the first step of Masonry, his body erect, his feet forming the right angle of an oblong square. He will then kneel in due form to take upon himself the solemn oath and obligation of an entered apprentice Mason.

* The senior deacon is with the candidate, and answers all questions for him during the ceremonies.

The senior warden receives the candidate at his place and leads him up the hall or lodge, to within about two paces of the altar, and stops. He directs the candidate to step off a full step with his left foot, and bring up the right and places the heel thereof in the hollow of the left, so that the feet stand at right angles. He then steps off with his right foot, and kneels upon his naked left knee, so that his left knee forms a square, and his right knee also forms a square. His left hand is placed with the palm up under the Holy Bible, square and compasses (resting upon the altar), and the right hand rests on them.

S.D. says: Worshipful, the candidate is placed at the altar in due form to receive the solemn oath and obligation of an entered apprentice Mason.

Worshipful master now gives three raps with the gavel. At this signal the brethren all form a circle as near the candate as their numbers will admit. They approach in breathless silence so as not to apprise the candidate of their movements.

W.M. now addresses the candidate: Mr. James Dupeasy, you are kneeling at the altar of Masonry, for the first time in your life. Before we can communicate to you the mysteries of Masonry, you must take an obligation that you will never reveal the secrets of the order. And I assure you, as a man, as a Mason, and as master of this lodge, that it will not interfere in any way with the duty you owe to your country or your Maker. If you are willing to proceed you will repeat your christian and surname, and say after me.

Can. James Dupeasy.

W.M. Of my own free will and accord—

Can. Of my own free will and accord.

W.M. In presence of Almighty God—

Can. In presence of Almighty, etc. Thus, sentence by sentence, and word by word, the candidate repeats after the worshipful master until he has taken the following oath:

"I, James Dupeasy, of my own free will and accord, in presence of Almighty God, and this worshipful lodge of free and accepted Masons, erected to God and dedicated to the holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail,

ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secret arts and mysteries, of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons, in the known world; except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him nor unto them, whom I shall hear so to be, but unto him and them, only, whom I shall find so to be; after strict trial, and due examination, or lawful information. Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it, on anything movable, or immovable, under the whole canopy of heaven; whereby or whereon, the least letter, figure, character, mark. stain, shadow, or resemblance of the same, may become legible, or intelligible to myself, or any other person, in the known world; whereby the secrets of Masonry may unlawfully be obtained through my unworthiness. To all which I do most solemnly, and sincerely, promise and swear, without the least equivocation, mental reservation. or self-evasion of mind in me, whatever: binding myself under no less penalty than to have my throat cut across, from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from the shore. at low water mark where the tide ebbs and flows twice in twenty-four hours; so help me, God, and keep me steadfast, in the due performance of the same."

W.M. In token of your sincerity you will now kiss the book on which your hand rests. [Candidate kisses the book.]

W.M. In your present situation, what do you most desire?

Can. (being prompted) says, "Light."

W.M. Brethren, will you stretch forth your hands and assist in bringing this candidate from darkness to true Masonic light? "And God said, let there be light, and there was light."

At these words, some brother standing near the candidate for the purpose, strips off the bandage from his eyes; and at the same instant the brethren give the grand shock.

The "grand shock" is given by the brethren clapping their hands and stamping their feet at the instant the bandage is removed from the candidate's eyes.

After the candidate is brought to light, the master addresses him as follows: "Brother, on being brought to light, you first discover the three great lights in Masonry, by the assistance of the representatives of the three lesser. The three great lights in Masonry are the Holy Bible, Square, and Compasses; and are thus explained; the Holy Bible is given to us as a rule and guide to our faith and practice; the Square to square our actions: and the Compasses to keep us in due bounds with all mankind; but more especially with the brethren.

These three burning tapers standing in a triangular form, are the representatives of the three lesser lights in Masonry. They represent the Sun, Moon, and Master of the lodge; and teach us this important lesson, viz., as the sun rules the day, and the moon governs the night, so ought the worshipful master to endeavour to rule and govern his lodge.

The master then steps back a few paces, and the senior deacon addresses the candidate as follows:

S.D. You now behold the master approaching you from the east, under the step, sign, and due-guard of an entered apprentice Mason.

The master steps off with his left foot, brings the heel of the right into the hollow thereof, so that his feet form a right angle.

He then gives the sign and due-guard, as before described, and explains them to the candidate. [See plate 4, figs. 1, 2.]

W.M. (advancing to the candidate) says: In token of friendship and brotherly love, I now present you with my right hand; and with it you will receive the grip and word of an entered apprentice Mason. Take me as I take you. [See plate 4, fig. 6.] As you are not instructed, brother, senior deacon, you will answer for him.

Q. What is that?
A. A grip.
Q. A grip of what?
A. The grip of an entered apprentice Mason.
Q. Has it a name?
A. It has.
Q. Will you give it to me?
A. I did not so receive it, neither can I so impart it.
Q. What will you do with it?

A. Letter it, or halve it.
Q. Halve it, and begin.
A. You begin
Q. Begin you.
A. BO
Q. AZ.
A. BOAZ.

Master says, Right, brother Boaz. I greet you. [It is the name of the left hand pillar of the porch of king Solomon's temple.] Arise, brother Boaz, and salute the junior and senior wardens, and convince them that you have been regularly initiated as an entered apprentice Mason, and have got the sign, grip, and word. The master returns to his seat, while the wardens are examining the candidate, and gets a lambskin or white apron, and presents it to the candidate, saying, Brother, I now present you with a lamb-skin, or white apron. It is an emblem of innocence and the badge of a Mason. It has been worn by kings, princes, and potentates of the earth, who have never been ashamed to wear it. It is more honourable than the diadems of kings, or the pearls of princesses, when worthily worn. It is more ancient than the golden fleece, or Roman eagle; more honourable than the Star and Garter, or any other order that can be conferred on you at this, or any other time, except it be by a just and lawfully constituted lodge. You will carry it to the senior warden in the west, who will teach you how to wear it, as an entered apprentice Mason. The senior warden ties the apron on, and turns up the flap, instead of letting it fall down in front of the top of the apron. This is the way the entered apprentice Masons wear, or ought to wear, their aprons, until they are advanced.

The candidate is now conducted to the master in the east, who says, "Brother, as you are dressed, it is necessary you should have tools to work with. I will now present you with the working tools of an entered apprentice Mason,* which are the twenty-four inch gauge, and common gavel: the twenty-four inch gauge, an instrument with which operative Masons measure and lay out their work; but we, as free and accepted Masons, make use of

* The master's carpet is here placed on the floor before the candidate, and the working tools of an entered apprentice are pointed out.

it for a more noble and glorious purpose. It being divided into twenty-four equal parts, it is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God, and a worthy, distressed brother; eight for our usual vocation, and eight for refreshment and sleep. The common gavel is an instrument made use of by operative Masons, to break off corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our mind, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens. I also present you with a new name. It is Caution. It teaches you that, as you are barely instructed in the rudiments of Masonry, that you should be cautious over all your words and actions, particularly when before the enemies of Masonry.

W.M. (to candidate). Brother, agreeable to an ancient custom adopted among all regular Masons, it is necessary that you should be requested to deposit something in this lodge of the metallic kind; not for its intrinsic worth, or value, but that it may be laid up in the archives of the lodge, as a memorial that you was here made a Mason. A small trifle will be sufficient; any thing of a metallic kind. The candidate says he has no money about him. If you have no money, any thing of a metallic nature will do, even a button will be sufficient. It is known he has no money. Search yourself, the master replies. He is assisted in searching; nothing is found. Perhaps you can borrow a trifle, says the master. He tries to borrow; none will lend him. He proposes to go into the other room, where his clothes are, but is not permitted. If a stranger, he is very much embarrassed. [Master then says], Brother, let this ever be a striking lesson, to teach you, if you should ever see a friend, but more especially a brother, in a like penniless situation, to contribute as liberally to his relief as his situation may require, and your abilities will admit, without material injury to yourself or family. Brother (to senior deacon), You will conduct the candidate back from whence he came, and invest him of what he has been divested; and let him return for further instruction.

The candidate is now invested of what he has been

divested, returns to the lodge, and is placed in the northeast corner of the lodge, as the youngest entered apprentice Mason,* and is told by the worshipful master that he there stands a correct upright Mason; and must ever conduct himself as such. He then takes his seat. (But by the time he gets seated, he is saluted by the secretary of the lodge, in a very friendly and brotherly manner, who wants a little more of the metallic—fourteen dollars will do this time.)

The business of the lodge being now about through, the secretary is called upon to read the minutes.

W.M. Then says, if there is no more business before this lodge I shall proceed to close.

The master of the lodge, who of course must be a past master, is bound by the past master's oath, never to close a lodge over which he may preside, without giving or causing to be given, a lecture, or some part of one. The brethren are all seated as in opening; and the lecture commences, as follows:

Lecture. Section First.

W.M. Brother senior warden, from whence came you, as an entered apprentice Mason?

S.W. From a lodge of the Holy St. Johns of Jerusalem.

W.M. What came you here to do?

S.W. To learn to subdue my passions and improve myself in Masonry.

W.M. You are a Mason then, I conclude?

S.W. I am so taken, and accepted, among brothers and fellows.

W.M. How do you know you are a Mason?

S.W. By being often tried, and never denied, and I am ready and willing to be tried again.

W.M. How shall I know you to be a Mason?

S.W. By signs, tokens, a word, and the perfect points of entrance.

W.M. What are signs?

S.W. Right angles, horizontals, and perpendiculars.

W.M. Give me the sign. [See plate 4, fig. 1.]

* Sometimes the candidate is conducted to the east, where the master is seated upon an elevation of three steps. He is allowed to ascend one step, when the master addresses him as above.

W.M. To what does that sign allude?

S.W. Right angles allude to the manner in which my hands were placed when I received the oath and obligation of an entered apprentice Mason, my left hand supporting the Holy Bible, square, and compasses; my right hand resting thereon. Horizontals and perpendiculars [see plate 4, fig. 2] allude to the penalty of the obligation; when I swore I would have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable's length from shore, at low water-mark, where the tide ebbs and flows twice in twenty-four hours.

W.M. Thank you, brother. What are tokens?

S.W. Certain friendly grips, whereby one brother can tell another, in the dark, as well as in the light.

W.M. Give me a token. [See plate 4, fig. 6.]

W.M. What is that?

S.W. A grip.

W.M. A grip of what?

S.W. A grip of an entered apprentice Mason.

W.M. Has it a name?

S.W. It has.

W.M. Will you give it me?

S.W. I cannot. I did not so receive it, neither can I so impart it.

W.M. How will you then dispose of it?

S.W. I will halve it, or letter it.

W.M. Letter it, and begin.

S.W. No, you begin.

W.M. No, begin you.

S.W. A

W.M. B

S.W. O

W.M. Z.

S.W. BO

W.M. AZ.

S.W. BOAZ.

W.M. Right, brother Boaz, I greet you.

W.M. Where was you first prepared to be made Mason?

S.W. In my heart.

W.M. Where was you secondly prepared?

S.W. In a room adjacent to the body of a just and lawfully constituted lodge.

W.M. How was you prepared?

S.W. I was divested of all metallic substance; neither naked, nor clothed, barefoot, nor shod; hood-winked; with a cable-tow about my neck; in which situation, I was led to the door of the lodge, by one whom I afterwards found to be a brother.

W.M. How did you know this to be a door, you being hood-winked?

S.W. By first meeting resistance, and afterwards gaining admittance.

W.M. How gained you admission?

S.W. By three distinct knocks without, which were answered by three from within.

W.M. What was there said to you?

S.W. Who comes here? who comes here? who comes here?

W.M. Your answer?

S.W. One who has long been desirous of being brought from darkness to light; and wishes to receive and enjoy part of the rights and benefits of this worshipful lodge, erected to God, and dedicated to the holy St. Johns, as all true fellows and brothers have done, who have gone this way before.

W.M. What further was said to you?

S.W. Is it of your own free will and accord? Is he duly and truly prepared? Is he worthy, and well qualified? Is he of lawful age, and properly vouched for? All of which being answered in the affirmative, it was asked, By what further right or benefit does he expect to obtain this favour?

W.M. Your answer?

S.W. By being a man, free-born, of good report, and well recommended.

W.M. What was then said to you?

S.W. Let him wait until the worshipful master be informed of his request, and his answer returned.

W.M. What was his answer returned?

S.W. Let him enter and be received in due form.

W.M. What was that due form?

S.W. I was received upon a sharp pointed instrument piercing my naked left breast.

W.M. What was then said to you?

S.W. Do you feel anything?

W.M. Your answer?

S.W. I do. A prick.

W.M. What was then said to you?

S.W. As this is a prick to your flesh, so may the recollection be to your mind and conscience, and instant death in case of revolt.

W.M. How was you then disposed of?

S.W. I was conducted to the centre of the lodge, and there caused to kneel for the benefit of lodge prayer.

W.M. After prayer, what was said to you?

S.W. In whom do you put your trust?

W.M. Your answer?

S.W. In God.

W.M. How was you then disposed of?

S.W. I was told my trust being in God, my faith was well founded. Being taken by the right hand, I was ordered to arise, follow my leader, and fear no danger.

W.M. Where did you follow your leader?

S.W. Three times round the lodge to the junior warden's in the south, where the same questions were asked and answers returned, as at the door.

W.M. How did the junior warden dispose of you?

S.W. He directed me to be conducted to the senior warden in the west, where the same questions were asked and answers returned as before.

W.M. How did the senior warden dispose of you?

S.W. He directed me to the worshipful master in the east, where the same questions were asked and answered.

W.M. How did the worshipful master dispose of you?

S.W. He ordered me to be conducted back to the west, from whence I came, and put in care of the senior warden, who would teach me how to approach the east, the place of light, by advancing upon one upright regular step, to the first step, my feet forming the right angle of an oblong square, my body erect at the altar before the worshipful master.

W.M. What did the worshipful master do with you?

S.W. He made me a Mason in due form.

W.M. What was that due form?

S.W. Kneeling upon my naked left knee; my right forming a square; my left hand supporting the Holy Bible,

square and compasses, my right resting thereon. In this situation I took upon myself the solemn oath and obligation of an entered apprentice Mason, which is as follows —[Here the oath is repeated].

W.M. After receiving the obligation, what was then said to you?

S.W. What do you most desire?

W.M. What was your answer?

S.W. Light.

W.M. Did you receive that light?

S.W. I did, by order* of the worshipful master, with the assistance of the brethren.

W.M. After being brought to light, what did you first discover?

S.W. The three great lights in Masonry, by the assistance of the representatives of the three lesser.

W.M. What were those three great lights in Masonry?

S.W. The Holy Bible, square, and compasses.

W.M. How are they explained?

S.W. The Holy Bible is given to us as a rule to guide our faith; the square to square our actions; and the compasses to circumscribe our desires, and keep us in due bounds with all mankind, but more especially with a brother Mason.

W.M. What were the three lesser lights?

S.W. Three burning tapers, or candles.

W.M. What do they represent?

S.W. The sun, moon, and master of the lodge.

W.M. How are they explained?

S.W. As the sun rules the day, and the moon governs the night, so ought the worshipful master to rule and govern his lodge with equal regularity.

W.M. What did you next discover?

S.W. The worshipful master approaching me from the east, under the step, sign, and due-guard of an entered apprentice Mason, who presented me with his right hand, in token of brotherly love and esteem, and proceeded to give me the grip and word of an entered apprentice Mason; and bid me arise go and salute the junior and senior war-

* It will be observed that the master always orders the subordinate officers and brethren, and never requests.

dens, and convince them I was an initiated entered apprentice Mason.

W.M. What did you next discover?

S.W. The worshipful master, approaching me a second time from the east, who presented me with a lamb-skin, or white leather apron, which he said was an emblem of innocence and the badge of a Mason: that it had been worn by kings, princes, and potentates of the earth; that it was more ancient than the golden fleece, or Roman eagle; more honourable than the star, or garter, or any other order, that could be conferred on me, at that, or any time thereafter, by king, prince, potentate, or any other person, except he be a Mason: and bade me carry it to the senior warden in the west, who would teach me how to wear it, as an entered apprentice Mason.

W.M. What was next presented you?

S.W. The working tools of an entered apprentice Mason.

W.M. What were they?

S.W. The twenty-four inch gauge, and common gavel.

W.M. How were they explained?

S.W. The twenty-four inch gauge is an instrument made use of by operative Masons, to measure and lay out their work; but we, as Free and accepted Masons, are taught to make use of it, for the more noble and glorious purpose of dividing our time. The twenty-four inches on the gauge are emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we find eight hours for the service of God, and a distressed worthy brother; eight for our usual vocation; and eight for refreshment and sleep. The common gavel is an instrument made use of by operative Masons, to break off the corners of rough stones, the better to fit them for the builder's use: but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life: thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

W.M. What was you next presented with?

S.W. A new name.

W.M. What was that?

S.W. *Caution.*

W.M. What does it teach?

S.W. It teaches me, as I was barely instructed in the rudiments of Masonry, that I should be cautious over all my words and actions; especially when before its enemies.

W.M. What was you next presented with?

S.W. Three precious jewels.

W.M. What were they?

S.W. A listening ear; a silent tongue; and a faithful heart.

W.M. What do they teach?

S.W. A listening ear teaches me to listen to the instructions of the worshipful master, but more especially to the cries of a worthy, distressed brother. A silent tongue teaches me to be silent in the lodge, that the peace and harmony thereof may not be disturbed; but more especially before the enemies of Masonry. A faithful heart, that I should be faithful, and keep and conceal the *secrets* of Masonry, and *those of a brother, when delivered to me in charge as such,* that they may remain as *secure and inviolable in my breast, as in his own,* before communicated to me.

W.M. What was you next presented with?

S.W. The grand master's check word.

W.M. What was that?

S.W. "*Truth.*"

W.M. How explained?

S.W. Truth is a divine attribute, and the foundation of every virtue. To be good and true, are the first lessons we are taught in Masonry. On this theme we contemplate and by its dictates endeavour to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown amongst us. Sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

W.M. What followed?

S.W. The worshipful master in the east made a demand of me of something of a metallic kind, which he said was not so much on account of its intrinsic value, as that it might be deposited in the archives of the lodge, as a memorial that I had therein been made a Mason, but upon strict search I found myself entirely destitute.

W.M. How did the worshipful master then dispose of you?

S.W. He ordered me to be conducted out of the lodge, and invested of what I had been divested, and returned for further instructions.

W.M. After you returned how was you disposed of?

S.W. I was conducted to the north-east corner of the lodge, and there caused to stand upright like a man, my feet forming a square, and received a solemn injunction, ever to walk and act uprightly before God and man, and in addition thereto receive the charge.

SECOND SECTION.

W.M. Brother, you have satisfied me as it respects your initiation, but there remains many things, yet unexplained, therefore I should like to know the REASON why you was divested of all metallic substance?

S.W. Because Masonry regards no man on account of his worldly wealth or honours; it is therefore the internal and not the external qualifications that recommends a man to Masons.

W.M. A second reason?

S.W. There was neither the sound of an axe, hammer, nor any other metal tool heard at the building of King Solomon's temple.

W.M. How could so stupendous a fabric be erected without the sound of axe, hammer, or any other metal tool?

S.W. All the stones were hewed, squared, and numbered in the quarries where they were raised, all the timbers felled and prepared in the forests of Lebanon, and carried down to Joppa on floats, and taken from thence up to Jerusalem and set up with wooden malls, prepared for that purpose; which, when completed, every part thereof fitted with that exact nicety that it had more the resemblance of the handy workmanship of the Supreme Architect of the Universe than of human hands.

W.M. Why was you neither naked nor clothed?

S.W. As I was an object of distress at that time, it was to remind me if ever I saw a friend, more especially a brother, in a like distressed situation, that I should contribute as liberally to his relief as his situation required and my abilities would admit, without material injury to myself or family.

W.M. Why was you neither barefoot nor shod?

S.W. It was an ancient Israelitish custom adopted among Masons; and we read in the Book of Ruth concerning their mode and manner of redeeming and changing, "for to confirm all things, a man plucked off his shoe and gave it to his neighbour, and this was testimony in Israel." This then, therefore, we do in confirmation of a token, and as a pledge of our fidelity; thereby signifying that we will renounce our own will in all things, and become obedient to the laws of our ancient institutions.

W.M. Why was you hood-winked?

S.W. That my heart might be taught to conceal, before my eyes beheld, the beauties of Masonry.

W.M. A second reason?

S.W. As I was in darkness at that time it was to remind me that I should keep the whole world so respecting Masonry.

W.M. Why had you a cable-tow about your neck?

S.W. For two reasons; *first*, had I not submitted to the manner and mode of my initiation, that I might have been led out of the lodge without seeing the form and beauties thereof; *secondly*, had I recanted before being obligated, and made my escape, the people in the streets would have thought me either a crazy or a madman; and some worthy Mason, knowing my situation, would have led me back to the lodge.

W.M. Why did you give three distinct knocks at the door?

S.W. To alarm the lodge, and let the worshipful master, wardens, and brethren know that a poor blind candidate prayed admission.

W.M. What does those three distinct knocks allude to?

S.W. A certain passage in Scripture, wherein it says, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you."

W.M. How did you apply this to your then case in Masonry?

S.W. I asked the recommendations of a friend to become a Mason. I sought admission through his recommendations, and knocked, and the door of Masonry opened unto me.

W.M. Why was you caused to enter on the point of some sharp instrument pressing your naked left breast?

S.W. As this was a prick to my flesh, so might the recollection of it ever be to my heart and conscience if ever I attempt to reveal the secrets of Masonry unlawfully.

W.M. Why was you conducted to the centre of the lodge and there caused to kneel for the benefit of a prayer?

S.W. Before entering on this, or any other great and important undertaking, it is highly necessary to implore a blessing from Deity.

W.M. Why was you asked in whom you put your trust?

S.W. Agreeable to the laws of our ancient institution, no atheist could be made a Mason; it was therefore necessary that I should profess a belief in Deity; otherwise, no oath or obligation could bind me.

W.M. Why did the worshipful master take you by the right hand, and bid you rise, follow your leader, and fear no danger?

S.W. As I was in darkness at that time and could neither foresee nor avoid danger, it was to remind me that I was in the hands of an affectionate friend, in whose fidelity I might with safety confide.

W.M. Why was you conducted three times regularly round the lodge?

S.W. That the worshipful master, wardens, and brethren might see that I was duly and truly prepared.

W.M. Why did you meet with those several obstructions on the way?

S.W. This, and every other lodge, is, or ought to be, a true representation of king Solomon's temple, which, when completed, had guards stationed at the east, west, and south gates.

W.M. Why had they guards stationed at those several gates?

S.W. To prevent any from passing or repassing that was not duly qualified.

W.M. Why did you kneel on your left knee, and not on your right, or both?

S.W. The left side has ever been considered the weakest part of the body; it was therefore to remind me that the part I was then taking upon me was the weakest part of Masonry, it being that only of an entered apprentice.

W.M. Why was your right hand placed on the Holy Bible, square, and compass, and not your left, or both?

S.W. The right hand has ever been considered the seat

of fidelity, and our ancient brethren worshipped Deity under the names of FIDES, which has sometimes been represented by two right hands joined together, at others, by two human figures holding each other by the right hand; the right hand, therefore, we use in this great and important undertaking to signify, in the strongest manner possible, the sincerity of our intentions in the business we are engaged.

W.M. Why did the worshipful master present you with a lambskin or a white apron?

S.W. The lambskin has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lambskin, as a badge of a Mason, is thereby continually reminded of that purity of life and rectitude of conduct which is so essentially necessary to our gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

W.M. Why did the master make a demand of you of something of a metallic nature?

S.W. As I was in a poor and penniless situation at that time, it was to remind me if ever I saw a friend, but more especially a brother, in the like poor and penniless situation, that I should contribute as liberally to his relief as my abilities would admit and his situation required, without injuring myself or family.

W.M. Why was you conducted to the north-east corner of the lodge, and there caused to stand upright like a man, your feet forming a square, receiving at the same time a solemn charge ever to walk and act uprightly before God and man?

S.W. The first stone in every masonic edifice is, or ought to be, placed at the north-east corner, that being the place where an entered apprentice Mason receives his first instructions to build his future masonic edifice upon.

THIRD SECTION.

W.M. We have been saying a good deal about a lodge. I want to know what constitutes a lodge?

S.W. A certain number of free and accepted Masons, duly assembled in a room, or place, with the Holy Bible, square and compass, and other masonic implements, with a charter from the grand lodge empowering them to work.

W.M. Where did our ancient brethren meet before lodges were erected?

S.W. On the highest hills and in the lowest vales.

W.M. Why on the highest hills and in the lowest vales?

S.W. The better to guard against cowans and enemies, either ascending or descending, that the brethren might have timely notice of their approach to prevent being surprised.

W.M. What is the form of your lodge?

S.W. An oblong square.

W.M. How long?

S.W. From east to west.

W.M. How wide?

S.W. Between north and south.

W.M. How high?

S.W. From the surface of the earth to the highest heaven.

W.M. How deep?

S.W. From the surface to the centre.

W.M. What supports your lodge?

S.W. Three large columns or pillars.

W.M. What are their names?

S.W. Wisdom, Strength, and Beauty.

W.M. Why so?

S.W. Because it is necessary there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings; but more especially this of ours.

W.M. Has your lodge any covering?

S.W. It has: a clouded canopy, or starry-decked heaven, where all good Masons hope to arrive.

W.M. How do they hope to arrive there?

S.W. By the assistance of Jacob's ladder.

W.M. How many principal rounds has it got?

S.W. Three.

W.M. What are their names?

S.W. Faith, Hope, and Charity.

W.M. What do they teach?

S.W. Faith in God, hope in immortality, and charity to all mankind.

W.M. Has your lodge any furniture?

S.W. It has; the Holy Bible, square, and compasses.

W.M. To whom are they dedicated?

S.W. The Bible to God, the square to the master, and the compasses to the craft.

W.M. How explained?

S.W. The Bible to God, it being the inestimable gift of God to man, for his instruction, to guide him through the rugged paths of life; the square to the master, it being the proper emblem of his office; the compasses to the craft, by a due attention to which we are taught to limit our desires, curb our ambition, subdue our irregular appetites, and keep our passions and prejudices in due bounds with all mankind, but more especially with the brethren.

W.M. Has your lodge any ornaments?

S.W. It has; the Mosaic or chequered pavement; the indented tassel, that beautiful tasselated border which surrounds it; with the blazing star in the centre.

W.M. What do they represent?

S.W. The Mosaic or chequered pavement represents this world, which, though chequered over with good and evil, yet brethren may walk together thereon and not stumble; the indented tassel, with the blazing star in the centre, the manifold blessings and comforts with which we are surrounded in this life, but more especially those which we hope to enjoy hereafter; the blazing star, that prudence which ought to appear conspicuous in the conduct of every Mason, but more especially commemorative of the star which appeared in the east, to guide the wise men to Bethlehem, to proclaim the birth and the presence of the Son of God.

W.M. Has your lodge any lights?

S.W. It has three.

W.M. How are they situated?

S.W. East, west, and south.

W.M. Has it none in the north?

S.W. It has not.

W.M. Why so?

S.W. Because this, and every other lodge is, or ought to be, a true representation of king Solomon's temple, which was situated north of the eliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the north; we, therefore, masonically, term the north a place of darkness.

W.M. Has your lodge any jewels?

S.W. It has six; three movable and three immovable.

W.M. What are the three movable jewels?

S.W. The square, level, and plumb.

W.M. What do they teach?

S.W. The square, mortality; the level, equality; and the plumb, rectitude of life and conduct.

W.M. What are the three immovable jewels?

S.W. The rough ashlar, the perfect ashlar, and the trestle-board.

W.M. What are they?

S.W. The rough ashlar is a stone in its rough and natural state: the perfect ashlar is also a stone, made ready by the working tools of the fellow craft, to be adjusted in the building; and the trestle-board is for the master workman to draw his plans and designs upon.

W.M. What do they represent?

S.W. The rough ashlar represents man in his rude and imperfect state by nature; the perfect ashlar also represents man in the state of perfection, to which we all hope to arrive, by means of a virtuous life and education, our own endeavours, and the blessing of God. In erecting our temporal building, we pursue the plans and designs laid down by the master workman on his trestle-board; but in erecting our spiritual building, we pursue the plans and designs laid down by the Supreme Geometrician of the Universe, in the book of nature which we, masonically, term our spiritual trestle-board.

W.M. Whom did you serve?

S.W. My master.

W.M. How long?

S.W. Six days.

W.M. What did you serve him with?

S.W. Freedom, fervency, and zeal.

W.M. What do they represent?

S.W. Chalk, charcoal, and clay.

W.M. Why so?

S.W. There is nothing freer than chalk; the slightest touch of which leaves a trace behind; nothing more fervent than charcoal; for, when properly heated, it will cause the most obdurate metals to yield; nothing more zealous than clay, or earth, to bring forth.

W.M. How is your lodge situated?

S.W. Due east and west.

W.M. Why so?

S.W. Because the sun rises in the east and sets in the west.

W.M. A second reason?

S.W. Because the gospel was first preached in the east, and is spreading to the west.

W.M. A third reason?

S.W. The liberal arts and sciences began in the east, and are extending to the west.

W.M. A fourth reason?

S.W. Because all churches and chapels are, or ought to be, so situated.

W.M. Why are all churches and chapels so situated?

S.W. Because king Solomon's temple was so situated.

W.M. Why was king Solomon's temple so situated?

S.W. Because Moses, after conducting the children of Israel through the Red Sea, by divine command, erected a tabernacle to God; and placed it due east and west; which was to commemorate to the latest posterity, that miraculous east wind that wrought their mighty deliverance; and this was an exact model of Solomon's temple. Since that time, every well regulated and governed lodge, is or ought to be so situated.

W.M. To whom did our ancient brethren dedicate their lodges?

S.W. To king Solomon.

W.M. Why so?

S.W. Because king Solomon was our most ancient grand master.

W.M. To whom do modern Masons dedicate their lodges?

S.W. To St. John the Baptist, and St. John the Evangelist.

W.M. Why so?

S.W. Because they were the two most eminent Christian patrons of Masonry; and since their time, in every well regulated and governed lodge, there has been a certain point within a circle, which circle is bounded on the east and west, by two perpendicular parallel lines, representing the anniversary of St. John the Baptist, and St. John the Evangelist; who were perfect parallels, as well in Masonry, as Christianity; on the vortex of which rests the book of the holy Scriptures, supporting Jacob's ladder; which is said to reach the watery clouds; and in passing

round this circle, we naturally touch on both these perpendicular parallel lines, as well as the book of the holy Scriptures; and while a Mason keeps himself thus circumscribed, he cannot materially err.

The lecture being ended, some brother proposes that the lodge be closed.

W.M. If there is no more business before the lodge, we shall proceed to close.

Nothing further being offered, the worshipful master gives one rap with his gavel, which brings the junior deacon on his feet, and says, Brother junior, the last, as well as the first care of congregated Masons?

J.D. To see the lodge tyled, worshipful.

W.M. Attend to that part of your duty, and inform the tyler that we are about to close this lodge of entered apprentice Masons.

Junior deacon steps to the door and informs the tyler the lodge is about to be closed, and directs him to tyle accordingly; he then returns to his seat and says, We are tyled, worshipful.

W.M. How tyled?

J.D. With secrecy and brotherly love; also a brother of this degree without the door, with a *drawn sword in his hand.*

W.M. His duty there?

J.D. To keep off all *cowans** and eavesdroppers, to see

* This word is not to be found in any Lexicon, that I have ever seen; nor could I ever find any Mason bright enough to give me its definition or meaning. I shall venture to hazard a conjecture of its etymology; viz., that it is of French origin, and was written Chouan; and the *h* omitted by being pronounced in English, without aspirating it, agreeable to Cockney pronunciation. The Chouans were loyalists during the French revolution, and the most determined and inveterate enemies of the *Charitables*—Robespierre, Billaud, Varennes, Callot d'Herbois, the Duke of Orleans, and all the rest of their bloodthirsty gang. The Chouans were worse than eavesdroppers to the Masons; who (it is now well settled by history) *originated the Revolution* in their Masonic lodges, with the infamous Duke of Orleans at their head. The Chouans were a party connected with the several parties of armed royalists of Poitou and Basse Bretagne, distinguished by the titles of Les Charettistes, Les Vendeen, Les Chapeurs, Les *Chouans*, Les Brigands, de la Vendee, Les Corneurs, Les Faction des devots—de la mere de dieu—des Epouseurs de Proly, etc.; all of whom were of course opposed to the *Masons*, and the most inveterate of them the Chouans. Hence, probably,

that none pass or repass but such as are duly qualified, and have permission from the chair.

Worshipful master then gives two raps with his gavel, which brings all the subordinate officers on their feet; and each, standing in his place, recites his duty, as follows:

W.M. The junior deacon's place in the lodge?

J.D. At the right, in front of the senior warden in the west.

W.M. Your duty there, brother junior?

J.D. To carry messages from the senior warden in the west, to the junior warden in the south; and elsewhere about the lodge, as he may direct.

W.M. The senior deacon's place in the lodge?

S.D. At the right, in front of the worshipful master in the east.

W.M. Your duty there, brother senior?

S.D. To carry messages from the worshipful master in the east, to the senior warden in the west; and elsewhere about the lodge, as he may direct; to assist in the preparation and initiation of candidates, and to welcome and clothe all visiting brethren.

W.M. The secretary's station in the lodge?

Sec. At the left hand of the worshipful master in the east.

W.M. Your duty there, brother secretary?

Sec. To record the doings of the lodge; collect all money; pay it over to the treasurer, and keep a true and correct account of the same.

W.M. The treasurer's place in the lodge?

Treas. At the right hand of the worshipful master in the east.

W.M. Your duty there, brother?

Treas. To receive all money from the hand of the secre-

all opposers of Masons were afterwards designated by the term Chouan (pronouncing the *ch* like *k*). In like manner, after Morgan was murdered, all who were opposed to Masonry were called *Morganites*, or Morgan men. This was the appellation given the Anti-masons in various parts of the Union, I believe. So much for Cowans. If this is the etymology of the term, there are already in this country more Cowans than Masons; and it may well be considered the first duty of Masons to guard against them. If we have ventured to say this much of the etymology of Cowans, where even Noah Webster and all his predecessors are silent, we hope it will be attributed, not to presumption, but to earnest and sincere desire for—more light!

tary; to keep a true and correct account of the same, and pay it out by order of the worshipful master, with consent of the brethren.

W.M. The junior warden's place in the lodge?

J.W. In the south, worshipful.

W.M. Your duty there, brother junior?

J.W. As the sun is in the south at high twelve, which is the glory and beauty of the day, so stands the junior warden in the south, to call the craft from labour to refreshment, and from refreshment to labour; that the worshipful master may have profit and pleasure thereby.

W.M. The senior warden's place in the lodge?

S.W. In the west, worshipful.

W.M. Your duty there, brother senior?

S.W. As the sun sets in the west, to close the day, so stands the senior warden in the west, to assist the worshipful master in opening and closing the lodge; pay the craft their wages, if any be due; and see that none go away dissatisfied.

W.M. The master's place in the lodge?

S.W. In the east, worshipful.

W.M. His duty there, brother senior?

S.W. As the sun rises in the east, to open and adorn the day, so rises the worshipful master in the east, to open or close his lodge.

Worshipful master rises and says: After that manner, so do I. It is my will and pleasure that this lodge of entered apprentice Masons be now closed, and stand closed until our next regular communication, unless convened by some sudden emergency; in which case, due and timely notice will be given. Brother senior warden, you will communicate the same to the junior warden in the south, that the brethren present may have due and timely notice, etc. [The senior warden informs the junior warden, and he the brethren, as above.]

Worshipful master says, Attend to the charge, brethren, which he reads.

"May the blessing of Heaven rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. So mote it be. Amen."

After the prayer, the following charge ought to be delivered; but it is seldom attended to; in a majority of lodges, it is never attended to.

Master to brethren. "Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this lodge. Remember that around this altar you have promised to befriend and relieve every brother who shall need your assistance. You have promised in the most friendly manner to remind him of his errors, and aid a reformation. These generous principles are to extend further; every human being has a claim upon your kind offices. Do good to all. Recommend it more "especially to the household of the faithful. Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

W.M. Attend to the signs, brethren. [Here the signs are given. See plate 4, fig. 1, 2.]

W.M. How do Masons meet, brother senior?

S.W. On the level, worshipful.

W.M. How do Masons part, brother junior?

J.W. On the square, worshipful.

W.M. So let us meet, and so let us part, in the name of the Lord.

FELLOW CRAFT'S DEGREE.

I shall omit part of the opening and closing ceremonies of this degree, which is the same as in the first, or entered apprentice degree, except the difference in signs, etc., which will be hereafter explained; the least number that is allowed to do business in this degree, is five, viz.: worshipful master, senior warden, junior warden, senior deacon, and junior deacon; yet seven besides the tyler generally assists and take their seats as in the entered apprentice's degree.

The worshipful puts on his hat* and says: Brethren, I am about opening a lodge of fellow craft Masons in this place for the dispatch of business; I will thank you for your attention and assistance. If there is any persons present who is not a fellow craft Mason he is requested to retire.

The worshipful master then resumes his seat and says: Brother senior warden, you will receive the pass-word in the west, and send it up to the east. The senior and junior deacons now repair to the senior warden in the west, and whisper in his ear the pass-word of this degree, "Shibboleth." Senior warden says the word is right in the west, you will receive it from the brethren, and carry it up to the east.

Senior deacon turns to the north and junior deacon to the south; this is a trying moment for the cowans, eavesdroppers and "*rusty masons,*" for each deacon unceremoniously puts his ear to the mouth of every person in the room, and if in their travels they meet with one who cannot whisper at low breath the word "Shibboleth," he is immediately invited into the preparation room, and a com-

* The master in each degree of Freemasonry always wears his hat. From this circumstance, or custom, a secret question arises, "Where does the master hang his hat?" A person who had never sat in a lodge would little think he hung it on "Nature's Peg." This question is often put to strangers who visit the lodge.

mittee appointed to examine him.* The deacons proceed and receive the word from each person in the lodge and repair to the master, and whisper in his ear "Shibboleth." The master gives notice that the word has come up right, and that they can with safety open the lodge: which, being done, and the minutes of the last meeting read, the master directs the deacons to prepare the candidate for the second degree of Freemasonry. They perform their duty, and the senior deacon returns to his place in the lodge; the master calls to order, and the junior deacon makes an alarm of two distinct knocks on the outside of the door.

S.D. Worshipful master, there is an alarm at the door.

W.M. Attend to the cause of that alarm, and see who comes there. [The senior deacon steps to the door, and gives two raps on the inside, which is in answer to those given by the junior deacon, who gives one; the senior deacon does the same, and partly opens the door and inquires, "Who comes here? who comes here?"]

J.D. A worthy brother, who has been regularly initiated, as an entered apprentice mason, and now wishes for further light in Masonry, by being passed to the degree of fellow craft.

S.D. [to candidate]. Is it of your own free will and accord you make this request?

Can. [prompted]. It is.

S.D. Is he duly and truly prepared?

J.D. He is.

S.D. Has he made suitable proficiency in the preceding degree?

* The committee appointed to examine a stranger, are generally the "*brightest*" in the lodge, and are usually three in number.

The first step in the examination is to administer the test oath; the stranger, if a Mason, and understands himself, will request the committee to take the oath with him. All then place their hands on the Bible, each calling himself by name, repeats the following oath: [I, A. B.], of my own free will and accord, in presence of Almighty God, and these witnesses, do hereby and hereon, solemnly and sincerely swear that I have been regularly initiated, passed, etc. [as the case may be], in a legally constituted lodge of Freemasons, and have never been expelled, or suspended, and know of no cause why I should be; so help me, God, and keep me steadfast. [They kiss the book. After the stranger has taken the oath, he is examined upon the signs, grips, and lecture.]

J.D. He has.

S.D. By what further right and benefit does he expect to gain admission to this lodge of fellow craft Masons?

J.D. By the benefit of a pass.

S.D. Has he a pass?

J.D. He has it not: I have it for him.

S.D. Advance and give it.

The junior deacon whispers in his ear the word "Shibboleth."

S.D. The pass is right. You will wait a time until the worshipful master is informed of your request, and his answer returned.

The senior deacon then repairs to the master, and gives two raps, which are answered by the master: when the same questions are asked and answers returned as at the door: after which the master says, Since he comes endued with all these necessary qualifications, let him enter this worshipful lodge in the name of the Lord, and take heed on what he enters. The door is opened, and the candidate enters.

Senior deacon says, Brother, when you first entered this lodge, you was received on the point of the compasses pressing your naked left breast, which was then explained to you. As a fellow craft Mason, we receive you on the angle of the square, pressing your naked right breast, which is to teach you to act upon the square with all mankind, but more especially with a brother Mason. The candidate is then conducted twice regularly round the lodge.

During the time of his travelling, the master reads the following passages of Scripture.

Amos vii, 7, 8. "Thus he showed me, and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb line. Then said the Lord, Behold I will set a plumb line in the midst of my people Israel; I will not again pass by them any more."

By the time the reading is ended, the candidate has made his second revolution around the lodge, and halted at the junior warden's place in the south, where he gives two raps, and is answered by two, when the same questions are asked, and answers returned as at the door: from thence he is conducted to the senior warden, where the same questions are asked, and answers returned as before; he is then

conducted to the master in the east, where the same questions are asked, and answers returned.

Worshipful master likewise demands, From whence came you?

S.D. From the west.

W.M. Which way are you travelling?

S.D. To the east.

W.M. Why do you leave the west and travel to the east?

S.D. In search of more light in Masonry.

W.M. Since this is the case, you will please conduct the candidate back to the west, from whence he came, and put him in the care of the senior warden, who will teach him to approach the east, the place of light, by advancing upon two upright regular steps to the second step in Masonry, his feet forming the right angle of an oblong square, his body erect, and cause him to kneel at the altar in due form, to take the solemn oath or obligation of a fellow craft Mason. The senior warden receives the candidate at his place, and directs him to step off with the left foot as before, and also with the right, fetching up the left and placing it in the hollow thereof; the candidate kneels on the right knee, the left forming a square; his left arm, as far as the elbow, in a horizontal position, and the rest of the arm in a vertical position, so as to form a square; his arm supported by the square, held under his elbow.

W.M. Brother, you are now placed in a proper position to take the solemn oath or obligation of a fellow craft Mason, which I assure you, like your former obligation, will not interfere with your duty to your country, or your Maker. If you are willing to proceed, you will repeat your christian and surname, and say after me,

"I, A. B., of my own free will and accord, in the presence of Almighty God and this worshipful lodge of fellow craft Masons, erected to God, and dedicated to the holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the secrets of this degree to any of an inferior degree, not to any being in the known world, except it be a true and lawful brother fellow craft Mason, or within the body of a just and lawfully constituted lodge of such, and not unto him or them, whom I shall hear so to be, but unto him and them only, whom I

shall find so to be, after strict trial, due examination, or lawful information.

I furthermore promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of two cents, myself, nor suffer it to be done by others, if in my power to prevent it.

I furthermore promise and swear, that I will support the constitution of the grand lodge of this State, under which this lodge is held; and conform to all the by-laws, rules, and regulations of this or any other lodge, of which I may hereafter become a member.

I furthermore promise and swear, that I will obey all regular signs and summons, handed, sent, or thrown to me, by a fellow craft Mason, or from the body of a just and lawfully constituted lodge of such, if within the length of my cable-tow.

I furthermore promise and swear, that I will be aiding and assisting all poor and indigent fellow craft Masons, their widows and orphans, wheresoever dispersed around the globe, they applying to me as such, and I finding them worthy, so far as I can do it, without injuring myself or family. To all of which, I do most solemnly and sincerely promise and swear, without any hesitation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken from thence, thrown over my left shoulder, and carried to the valley of Jehosaphat, there to become a prey to the wild beasts of the field, and vultures of the air, should I wilfully violate, or transgress any part of this, my solemn oath or obligation, of a fellow craft Mason. So help me, God, and keep me steadfast in the due performance of the same.

W.M. Detach your hands, and kiss the book [which is the Holy Bible] twice.

The bandage is now [by senior deacon] dropped over the other eye of the candidate.

W.M. Brother, in your present situation, what do you most desire?

Can. [prompted]. *More light in Masonry.*

W.M. Brethren, will you stretch forth your hands, and assist in bringing this new-made brother to more light?

The master after a short pause says:

"And God said, let there be light—and there was light."

At this instant the senior deacon strips off the bandage from the candidate's eyes, and at the same time, the grand shock is given, as before described.

W.M. [to candidate]. Brother, on being brought to light, what do you discover in this degree different from what you saw in the former? [Pauses for an answer. Candidate signifies he sees nothing.]

W.M. It is this—you now behold one point of the compass elevated above the square; [!!!] whereas in the former degree, both points were under the square; this signifies to you that you have received more light in Masonry; [!!!] and as one point is yet hid beneath the square, so are you in darkness, as it regards one material point in Masonry. The master steps off from the candidate three or four steps, and says, "Brother, you now discover me as master of this lodge, approaching you from the east, under the sign and due-guard of a fellow craft Mason. The sign is given by taking hold of the left breast, with the right hand, as though you intended to tear out a piece of it, then draw your hand with the fingers partly clenched, from the left to the right side, with some quickness, and dropping it down by your side. The due-guard is given by raising the left arm until that part of it between the elbow and shoulder is perfectly horizontal; and raising the rest of the arm in a vertical position, so that part of the arm below the elbow, and that part above it forms a square. This is the due-guard. The two are always given together by Masons, and are called the sign and due-guard of a fellow craft: they would not be recognised by a Mason, if given separately. [See plate 4, fig. 3.] The master, by the time he gives his steps, sign, and due-guard, arrives at the candidate, and says, "Brother, I now present you with my right hand, in token of brotherly love and confidence; and with it the pass-grip and word of a fellow craft Mason. The pass-grip is given by taking each other by the right hand, as though going to shake hands, and each putting his thumb between the fore and second fingers, where they join the hand, and pressing the thumb between the joints. [See plate 4, fig. 7.] The name of it is *Shibboleth*. Its origin will be hereafter explained. The pass-grip some give with lettering or syllabling, and others give it the same way they do the real grip; the real grip of a fellow craft Mason is given by putting the thumb on the joint of the second fin-

ger, where it joins the hand, and crooking your thumb so that each can stick the nail of his thumb into the joint of the other: the name is Jachin. [See plate 4, fig. 8.]

After the master gives the candidate the pass-grip and their names, he says, Arise, brother Jachin, from a square to a perpendicular, go and salute the junior and senior wardens, and convince them that you have been regularly passed to the degree of fellow craft. [The candidate gives the fellow craft's sign, see plate 4, fig. 3.] After he has thus saluted the wardens, he is conducted to the worshipful master in the east, who says, Brother, I now have the honour of presenting you with a lambskin apron, as before, which I hope you will continue to wear, with honour to yourself and satisfaction to the brethren. You will please carry it to the senior warden in the west, who will teach you how to wear it, as a fellow craft Mason. The senior ties on his apron, and turns up one corner at the lower end and tucks it under the apron string, and says, At the building of king Solomon's temple, the workmen were distinguished by the manner in which they wore their aprons: fellow crafts wore theirs thus. The senior deacon then conducts his pupil to the master, who has by this time resumed his seat in the east, where he has, or ought to have, the floor-carpet to assist him in his explanations.

W.M. Brother, as you are dressed, it is necessary you should have tools to work with; I will therefore present you with the tools of a fellow craft Mason. They are the plumb, square, and level.

I further present you with three precious jewels; their names are faith, hope, and charity; they teach us to have faith in God, hope in immortality, and charity to all mankind. The greatest of these three is charity; for faith may be lost in sight, hope ends in fruition; but charity extends beyond the grave, through the boundless realms of eternity.

The candidate is then conducted to the preparation room, and invested of what he has been divested, and returns to the lodge, for further examination. As he enters the door, the senior deacon observes, "We are now about to return to the middle chamber of King Solomon's temple." When within the door, the senior deacon proceeds, Brother, we have worked in speculative Masonry, but our forefathers wrought both in speculative and operative Masonry. They worked at the building of King Solomon's temple, and

many other Masonic edifices: they wrought but six days in the week, and rested on the seventh, because in six days God created the heavens and the earth, and rested on the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest, thereby enjoying more frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator. Moving a step or two, the deacon proceeds, Brother, the first things that attract our attention on our return, are two large columns, or pillars, one on the left hand and the other on the right; the name of the one on the left hand is *Boaz*, and denotes strength; and that on the right, *Jachin*, and denotes establishment; they collectively allude to a passage in the Scripture, wherein God has declared, "In strength shall this house be established." These columns are eighteen cubits high, twelve in circumference, and four in diameter; they are adorned with two large chapiters, one on each, and these chapiters are ornamented with net work, lily work, and pomegranates; which denote unity, peace, and plenty. The net work, from its connection, denotes union, the lily work, from its whiteness, purity and peace, and the pomegranate, from the exuberance of its seed, denotes plenty. They also have two large globes, one celestial, the other terrestrial; one on each; these globes contain on their convex surfaces, all the maps and charts of the celestial and terrestial bodies; they are said to be thus extensive, to denote the universality of Masonry, and that a Mason's charity ought to be equally extensive. Their composition is molten, or cast brass; they were cast on the banks of the river Jordan, in the clay-ground between Succoth and Zaradatha, where king Solomon ordered these and all other holy vessels to be cast; they were cast hollow; and were four inches, or a hand's breadth thick; they were cast hollow, the better to withstand inundations and conflagrations were the archives of Masonry; and contained the constitution, rolls, and records. [The senior deacon having explained the columns, he passes between them, advancing a step or two, observing as he advances]. Brother we will pursue our travels: the next thing that we come to, is a long winding staircase, of three, five, and seven steps. The three first allude to the three principal supports in Masonry, viz., Wisdom, Strength, and Beauty: the five steps allude to the five orders in architecture, and the five

human senses; the five orders in architecture are the Tuscan, Doric, Ionic, Corinthian, and Composite; the five human senses are, hearing, seeing, feeling, smelling, and tasting; the three first of which have ever been highly essential among Masons, hearing, to hear the word; seeing, to see the sign; and feeling, to feel the grip; whereby one Mason may know another in the dark as well as in the light. The seven steps allude to the seven sabbatical years, seven years of famine, seven years in building the Temple, seven golden candlesticks, seven wonders of the world; seven planets, but more especially the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy; for this and many other reasons, the number seven has ever been held in high estimation among Masons.* [Advancing a few steps, the senior deacon proceeds.] Brother, the next thing we come to is the outer door of the middle chamber of king Solomon's Temple, which is partly open, but closely tyled by the junior warden. [It is the junior warden in the south who represents the tyler at the outer door of the middle chamber of king Solomon's Temple, who on the approach of the senior deacon and candidate, inquires, "Who comes here? who comes here?"] The senior deacon answers, "A fellow craft Mason."

J.D. How do you expect to gain admission?

S.D. By a pass and token of a pass.

J.D. Give them.

The senior deacon or the candidate (prompted by him) gives them; after the junior warden has received the pass *Shibboleth*, he inquires, What does it denote?

S.D. Plenty.

J.W. How is it represented?

S.D. By a sheaf of wheat suspended near a water-ford.

J.D. Why was this pass instituted?

S.D. In consequence of a quarrel which long existed between Jeptha, judge of Israel, and the Ephraimites; the latter had been a stubborn, rebellious people, whom Jeptha had endeavoured to subdue by lenient measures, but to no effect. The Ephraimites being highly incensed for not being called to fight and share in the rich spoils of the

* To the list of sevens, the Masons can add one more, viz., the seven kidnapped and "*probably*" murdered William Morgan, who have ever since been held in high repute among the Masons.

Amonitish war, assembled a mighty army and passed over the river Jordan to give Jeptha battle; but he, being apprised of their approach, called together the men of Israel and gave them battle, and put them to flight; and, to make his victory more complete, he ordered guards to be placed at the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, they should pronounce the word *Shibboleth;* but they, being of a different tribe, pronounced it Sibboleth, which trifling defect proved them spies, and cost them their lives; and there fell that day, at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a proper password to be given before entering any well-governed lodge of fellow craft Masons. Senior deacon says to the candidate, "Brother, the next thing we come to is the inner door of the middle chamber of King Solomon's Temple, which we find partly open, but more closely tyled by the senior warden," when the senior warden inquires, "Who comes here? who comes here?" The senior deacon answers, "A fellow craft Mason." Senior warden, "How do you expect to gain admission?" *Ans.* "By the grip and word." Senior warden, "Give them." Candidate takes him by the fellow craft's grip, and says, "Jachin." Senior warden says, "They are right; you can pass on." As they approach the master, he inquires, "Who comes here? who comes here?" Senior deacon answers, "A fellow craft Mason." The master then says to the candidate, "Brother, you have been admitted into the middle chamber of King Solomon's Temple, for the sake of the letter G. It denotes Deity, before Whom all should bow. It also denotes Geometry, the fifth science, on which this degree is founded."

The candidate having received the degree, the master reads a "charge" to him, and the candidate takes his seat in the lodge. If there is no more business, the lodge is closed, as in the preceding degree.

The lecture of this degree, like those of the entered apprentice, are nearly a recapitulation of the ceremony, or "*work*"; it commences thus:

W.M. Are you a fellow craft Mason?

Can. I am—try me.

W.M. By what will you be tried?

Can. By the square.

W.M. Why by the square?

Can. Because it is an emblem of virtue.

W.M. What is a square?

Can. An angle extending to ninety degrees, or the fourth part of a circle.

W.M. Where were you prepared to be made a fellow craft Mason?

Can. In a room adjacent to the body of a just and lawfully constituted lodge of such, duly assembled in a room or place representing the middle chamber of King Solomon's Temple, etc.

MASTER MASON'S DEGREE.

The officers and members being assembled, the lodge is opened as in the preceding degree.* [See plate 1.] All things being ready, the candidate is taken into the preparation room, and prepared as follows: the junior and senior deacons strip him naked, he is then furnished with an old pair of drawers, which are tied or buttoned just above his hips, and both legs of them are rolled above his knees; his shirt is then put over his head, and slipped down around his body, and is partly covered by his drawers; the sleeves and collar hang dangling behind, over the waistband of his drawers; a rope, or cable-tow, is put three times round his body, the parts below his knees, and those from the middle of the body up, are entirely naked, except that he has a bandage over his eyes; he is now prepared in due and ancient form for the third degree of Freemasonry. (See plate of penalties.)

He is then conducted from the preparation room to the door, where he gives three distinct knocks, when the senior deacon rises and says, Worshipful master, there is an alarm at the door.

W.M. Brother, inquire the cause of that alarm.

The senior deacon then steps to the door, and answers the three knocks that had been given, by three more; one knock is then given without, and answered by one from within; when the door partly opened, and the senior deacon asks, Who comes there?

J.D. A worthy brother, who has been regularly initiated as an entered apprentice Mason, passed to the degree of a fellow craft, and now wishes for further light in Masonry, by being raised to the sublime degree of a master mason.

* The least number that can do business in this degree is *the* officers: but *seven* generally assist, as in the preceding degree.

S.D. Is it of his own free will and accord, he makes this request?

Can. (prompted). It is.

S.D. Is he worthy and well qualified?

J.D. He is.

S.D. Has he made suitable proficiency in the preceding degrees?

J.D. He has.

S.D. By what further right does he expect to obtain this favour?

J.D. By the benefit of a pass-word.

S.D. Has he that pass?

J.D. He has it not; but I have it for him.

S.D. Give it.

Junior deacon whispers in the ear of senior deacon—*Tubal Cain.*

Senior deacon says, The pass is right. You will wait till the worshipful master be made acquainted with his request, and his answer returned.

Senior deacon then repairs to the master, and gives three knocks, after answering which, the same questions are asked, and answers returned as at the door, when the master says, Since he comes endowed with all these necessary qualifications, let him enter this worshipful lodge, in the name of the Lord, and take heed on what he enters.

Senior deacon returns to the door and says, "Let him enter this worshipful lodge in the name of the Lord, and take heed on what he enters."

On entering, the senior deacon presses both points of the compass against his naked right and left breasts, and says, Brother, when you first entered this lodge, you was received on the point of the compass pressing your naked left breast; when you entered it the second time, you was received on the angle of the square, pressing your naked right breast; on entering it now, you are received on the two extreme points of the compass, pressing your naked right and left breasts, which is to teach you that, as the most vital parts of man are contained between the two breasts, so are the most valuable tenets of Masonry contained between the two extreme points of the compass; which are virtue, morality, and brotherly love. The senior deacon then conducts the candidate three times regularly round the lodge, travelling with the sun; and as he passes

the wardens and master, the first time going round, they each give one rap with the gavel: the second time two: and the third three. During the time the candidate is travelling, the master reads the following passages of Scripture, so that the travelling and reading terminate at the same time:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: while the sun, or the moon, or the stars be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few; and those that look out of the windows be darkened, and the doors shall be shut in the streets: when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshoppers shall be a burden, and desire shall fail: because man goeth to his long home and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it."

The candidate halts at the junior wardens in the south, where the same questions are asked, and answers returned as at the door: he is directed by the junior warden to the senior warden in the west, where the same questions are asked, and answers returned, as before: from thence he is conducted to the worshipful master in the east, who asks the same questions and receives the same answers; and who likewise asks the candidate from whence he came, and whither he is travelling.

A. From the west, and travelling to the east.

Q. Why do you leave the west, and travel to the east?

A. In search of more light.

The master then says to the senior deacon, "You will please conduct the candidate back to the west, from whence he came, and put him in care of the senior warden, who will instruct him how to approach the east, by advancing upon three upright regular steps, to the third step in masonry, his feet forming a square, his body erect, and cause him to

kneel at the altar, in due form, to take upon himself the solemn oath and obligation of a master Mason. The senior warden receives the candidate at his place, and facing him round towards the altar, directs him to step off, first with his left foot, and second, with the right, each time forming a square with his feet, as before; the third step is with the left foot, bringing up the right, placing the heels together in the position of a soldier. The candidate then kneels on both naked knees, and raises both hands and arms, in the manner of giving the grand hailing sign of distress; [see plate 4, fig. 5] and holds them in this position until directed to place them on the Holy Bible, square, and compass.

The master says, "Brother, you are now placed in a proper position to take upon you the solemn oath and obligation of a Master Mason, which I assure you as a man, as a Mason, and as master of this lodge, will not interfere with the duty you owe to your God, or country. If you are willing to proceed, repeat your name, and say after me,—

"I, A. B., of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of master Masons, erected to God, and dedicated to the holy St. Johns, do hereby and hereon,* most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the secrets of a master Mason to any one of an inferior degree, nor to any being in the known world, except it be to a true and lawful brother master Mason, or within the body of a just and lawfully constituted lodge of such: and not unto him or them whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial, due examination, or lawful information received.

Furthermore, do I promise and swear, that I will not speak the master Mason's word, which I shall hereafter receive, in any other manner, except in that in which I shall receive it, which will be on the five points of fellowship, and at low breath.

Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, of this degree, except I am in real distress, or for the benefit of the craft, when at work; and should I see that sign given, or hear the

* At these words, the candidate brings both hands down on the holy Bible, square, and compass.

words accompanying it, I will fly to the relief of the person so giving it, should there be a greater probability of saving his life, than losing my own.

Furthermore, do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly myself, nor suffer it to be done by others, if in my power to prevent it.

Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising a candidate at one communication, without a dispensation from the grand lodge, for that purpose.

Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising a candidate in a clandestine lodge, nor converse upon the secrets of Freemasonry with a clandestine made Mason, or one that has been expelled or suspended, while he is under that sentence.

Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising of an old man in dotage, a young man in non-age, an atheist, irreligious libertine, madman, hermaphrodite, woman, or a fool.

Furthermore, do I promise and swear, that I will not speak evil of a brother master Mason, neither behind his back nor before his face, but *will apprise him of all approaching danger.*

Furthermore, do I promise and swear, that I will not violate the chastity of a *master Mason's* wife, mother, sister, or daughter, nor suffer it to be done by others, if in my power to prevent it, I *knowing them* to be such.

Furthermore, do I promise and swear, that I will support the constitution of the grand lodge of this state, under which this lodge is held, and conform to all the bye-laws, rules, and regulations, of this or any other lodge, of which I may hereafter become a member.

Furthermore, do I promise and swear, that I will obey all due signs and summons, handed, sent, or thrown to me from a brother master Mason, or from the body of a just and lawfully constituted lodge of master Masons, if within the length of my cable-tow.

Furthermore, do I promise and swear, that a master Mason's *secrets* given to me in charge as such, shall remain as secure and inviolable in my breast as in his, before communicated, murder and treason only excepted: and *they* left to my only election.

Furthermore, do I promise and swear, that I will go on a master Mason's errand, even barefoot, and bareheaded, to save his life or relieve his necessities.

Furthermore, do I promise and swear, that I will remember a brother master Mason when on my knees at my devotions.

Furthermore, do I promise and swear, that I will be aiding and assisting all poor and indigent master Masons, their widows and orphans, wheresoever dispersed round the globe, they making application to me as such, and I finding them worthy, as far as in my power, without injury to myself or family.

Furthermore, do I promise and swear, that if any part of this obligation be omitted at this time, I will hold myself amenable thereto whenever informed; to all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself, under no less *penalty*, than to have my body severed in two in the centre, and divided to the north and south, my bowels burnt to ashes in the midst, and scattered by the four winds of heaven, that there might not the least remembrance remain among men or Masons of so vile and perjured a wretch as I should be should I ever be guilty of violating any part of this my solemn oath or obligation of a master Mason. So help me, God, and keep me steadfast in the due performance of the same."

The master then asks the candidate, "What do you most desire?"

The candidate answers after his prompter, "More light in Masonry."

W.M. Brethren, will you stretch forth your hands and assist in bringing this new-made brother to more light in Masonry. "And God said, let there be light, and there was light." (This is done the same as in preceding degrees.) The master then says to the candidate, "On being brought to light, you first discover, as before, the three great lights in Masonry, by the assistance of the representatives of the three lesser, with this difference; both points of the compass are elevated above the square, which denotes to you that you have received more light in Masonry." The master steps back from the candidate, and says, "Brother, you now behold me as master of this lodge

approaching you from the east, under the sign, step, and due guard of a master Mason." The due guard is given by putting the right hand to the left side of the bowels, the hand open, the palm down and drawing it across from left to right, and let it fall by the side. [See plate 4, fig. 4.]

The master advancing to the candidate, says, "Brother, in token of continuation of brotherly love and esteem, I will present you with my right hand, and with it you will receive the pass, grip, and word of a master Mason, take me as I take you." [See plate 4, fig. 9.]

W.M. As the candidate is not instructed, brother senior deacon, you will answer for him. "What is that?"

S.D. The pass-grip of a master Mason.

W.M. Has it a name?

S.D. It has.

W.M. Will you give it me?

S.D. I did not so receive it, neither can I so impart it.

W.M. How will you dispose of it?

S.D. I will letter it or syllable it.

W.M. Syllable it, and begin.

S.D. No, you begin.

W.M. No, begin you.

S.D. TU

W.M. BAL

S.D. CAIN.

W.M. TUBAL

S.D. TUBALCAIN.

W.M. Right, brother Tubalcain, I greet you, arise from a square to a perpendicular, go and salute the junior and senior wardens, and satisfy them that you are an obligated master Mason. While the wardens are examining the candidate the master returns to the east. The wardens say to the master, "We are satisfied that brother ——— is an obligated master Mason."

The worshipful master then says to the candidate, "Brother, I now have the honour to present you with a lambskin, or white apron, as before, which I hope you will wear with credit to yourself, and satisfaction and advantage to the brethren. You will please carry it to the senior warden in the west, who will teach you how to wear it as a master Mason."

The senior warden ties on the apron, and lets the flap fall down before, in its natural and common situation.

The candidate is conducted to the master, who says, "Brother, I perceive you are clothed; it is of course necessary you should have tools to work with; I will now present you with the working tools of a master Mason, which are all the implements of Masonry indiscriminately, but more especially the trowel. The trowel is an instrument made use of by operative masons to spread the cement, which unites a building into one common mass; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work or best agree." The master reads a charge to the candidate from the *Chart*, or *Monitor*, and directs the senior deacon to conduct him to the preparation room and invest him of what he has been divested, and return him to the lodge for further instruction.

As soon as the candidate has gone out, the lodge is called from labour to refreshment in the following manner, viz.:

W.M. Brother senior, it is my order that this lodge be called from labour to refreshment, and to be on again at the sound of the gavel.

S.W. Brother junior, it is the worshipful master's order that this lodge be called from labour to refreshment, and be on again at the sound of the gavel.

J.W. Brethren, it is our worshipful master's orders, etc.—gives three raps and all the brethren leave their seats.

[It is the intention of the Masons to make the candidate believe, on his return to the lodge, that he has received the whole of the degree.]

In the meantime the candidate returns to the lodge, finds some drinking, some laughing and talking, and others preparing (as he supposes) to go home. The members of the lodge immediately salute their new brother. One gives him the pass grip, one the due guard and sign, another asks him how he likes the degree, and if it was as long as he expected, etc.

The master takes his seat unobserved by the candidate, and gives one rap with his gavel, when the brethren instantly resume their seats, and the candidate finds himself standing alone in the middle of the lodge. This sudden

change in the movements of the brethren often embarrasses him; he hardly knows how to dispose of himself, but is soon relieved by the master, who orders him to step to the east, and taking up some masonic book, as though he was about to explain some emblem, says, "Brother, you now suppose you are a master Mason, and are entitled to all our privileges; do you not?"

Can. [generally says] I do.

W.M. Well, sir, it becomes my duty to inform you that you are not a master Mason, neither do I know that you ever will be. You must now undergo one of the most trying scenes that human nature ever witnessed. You must travel a rough and rugged road, beset with dangers on every side, where you will meet with ruffians; you may meet with death! Such things have happened to some who have travelled this road before you. In your preceding degrees, you had a brother to pray for you, but in this you must pray for yourself; you will therefore suffer yourself to be again hood-winked, and go and kneel at the altar, where you can pray orally or mentally as you please. When you get through praying you can signify it by rising up.

The candidate is hood-winked and conducted to the altar, where he kneels for prayer.*

Masonry informs us that the candidate here at the altar personates Hiram Abiff, in the sanctum sanctorum of Solomon's temple, where he usually went at high twelve to offer up his prayers to the Deity, and draw designs upon his trestle-board, and that on a certain day prior to the finishing of the temple, he was assaulted as he left the place by three ruffians, and cruelly murdered. The three ruffians stationed themselves at the east, west, and south gates of the temple.

In this manner three of the Masons station themselves in the lodge. When the candidate rises from the altar, one of the brethren takes him by the arm and leads him several times round the lodge. The master, senior and junior wardens, generally take the part of the three ruffians; and

* I have seen candidates here make great contortions in derision and mockery, to turn the solemnity of prayer into ridicule, and the master of the lodge, who was a professing Christian, stand indifferently for five minutes and look on, and frequently shake his sides in silent laughter, to see how admirably the candidate performed his part of the ceremony.

as the candidate comes near the junior warden's station, who represents *Jubela* [the ruffian of the south gate of the temple] he exclaims, Who comes here?

The room is dark, or the candidate hood-winked, the conductor answers, Our grand master Hiram Abiff.

"*Our grand master Hiram Abiff!*" exclaims the ruffian; "he is the very man I wanted to see." [Seizing the candidate by the throat at the same time, and jerking him about with violence.] "Give me the master Mason's word or I will take your life."

The conductor replies, I cannot give it now, but if you will wait till the temple is completed, if you are worthy, you shall then receive it, otherwise you cannot.

The ruffian says, Talk not to me of the temple's being completed; give it to me now—and gives the candidate a blow with the twenty-four inch gauge across the throat: on which he retreats to the west gate, where he is accosted by the second ruffian, *Jubelo*, with more violence, and on his refusal to comply with his request, he gives him a severe blow with the square across his breast; on which he attempts to make his escape at the east gate, where he is accosted by the third ruffian, *Jubelum*, with still more violence; and refusing to comply with his request, the ruffian gives him a violent blow with the common gavel on the forehead, which brings him to the floor. On which one of the ruffians exclaims, "What shall we do? we have killed our grand master, Hiram Abiff!" another answers, "Let us carry him out at the east gate, and bury him in the rubbish, till low twelve, and then meet and carry him a westerly course, and bury him." The candidate is then taken up in a blanket on which he fell,* and carried to a corner of the lodge and covered up.

The ruffians now skulk around the lodge and squat behind benches, or whatever they can crawl under. Now all is silent. Directly some brother raps twelve times on a tin pan (imitating the town clock), which is a signal for the ruffians to meet, who immediately leave their hiding places and grope along, feeling their way, until they meet near the *body*, and salute each other, ruffian like: they then uncover the body [candidate] and *Jubela* observes, "The body has not been discovered."

* Four of the brethren generally hold a blanket to catch the candidate. [See plate 5, fig. 3.]

Jubelo. No: all is safe.

Jubelum. We must bury our grand master immediately, for I perceive he begins to smell a little already, and we shall be discovered. Take him up and carry him to the brow of Mount Moriah, where I have a grave dug for him.

The candidate is again taken up in the blanket and carried round the lodge several times, and deposited on his back near the senior wardens in the west [his feet to the east], and covered up with chairs, benches, etc., etc. One of the ruffians observes, as they are about to leave him, Let us mark the grave with this sprig of cassia. [Sticks down a sprig of evergreen near the candidate's head.]

Jubelum then says, We will now endeavour to get a passage to Ethiopia.

Here all the brethren shuffle about the lodge, the master resumes his seat [King Solomon is supposed to arrive at the temple at this juncture] and calls to order, and asks the senior warden the cause of all that confusion.

S.W. Our grand master, Hiram Abiff, is missing; and there are no plans or designs laid down on the trestle-board for the crafts to pursue their labours.

Worshipful master, alias King Solomon, replies: Our Grand Master missing? our Grand Master has always been very punctual in his attendance. I fear he is indisposed. Assemble the crafts and search in and about the temple, and see if he can be found.

They all shuffle about the floor for a while, when the master calls them to order, and asks the senior warden what success? He answers, We cannot find our Grand Master, my lord.

The master then orders the secretary to call the roll of workmen, and see whether any of them are missing.

The secretary calls the roll, and says, "I have called the roll, my lord, and find that there are three missing, viz., *Jubela, Jubelo,* and *Jubelum.*

W.M. This brings to my mind a circumstance that took place this morning. Twelve fellow crafts, clothed in white gloves and aprons, in token of their innocence, came to me and confessed that they twelve, with three others, had conspired to extort the master Mason's word from their Grand Master, Hiram Abiff, and in case of refusal, to take his life; they twelve had recanted, but feared the other three

had been base enough to carry their atrocious designs into execution.

Worshipful master then ordered twelve fellow crafts to be drawn from the bands of the workmen, clothed in white gloves and aprons, in token of their innocence, and sent three east, three west, three north, and three south, in search of the ruffians, and, if found, to bring them forward.

Here the Masons all shuffle about the floor, and fall in with a reputed traveller, when those who travel a westerly direction accost him thus: "Old man, have you seen any travellers passing this way?"

Old Man. Yes, as I was down near the coast of Joppa this morning I saw three; from their dress and appearance suppose them to be men of Tyre and workmen from the Temple; they sought a passage to Ethiopia, but could not obtain one in consequence of an embargo recently laid on all shipping; they returned into the country.

Worshipful master now calls to order, and inquires, "What tidings, brethren?" one replies, "None from the east," another, "None from the south," and one exclaims in a loud voice, "Tidings from the west, worshipful."

Worshipful Master says, What tidings from the west?

He answers, As we three fellow crafts were steering a westerly course, we fell in with a wayfaring man who informed us he saw three men that morning down near the coast of Joppa, from their dress and appearance supposed them to be men of Tyre, workmen from the Temple; they sought a passage to Ethiopia, but could not procure one in consequence of an embargo which had been recently laid on all the shipping; they returned back into the country.

Worshipful Master observes, I had this embargo laid to prevent the ruffians from making their escape; and adds, You will go and search again, and search till you find them if possible, and if they are not found the twelve who confessed shall be considered as the murderers and suffer accordingly. The members all start again and shuffle about awhile, until one, under the pretence of being much fatigued with travelling, seats himself on the floor, near the candidate's head, and as he rises, catches hold of the bush that was stuck there; he immediately stamps his foot three times in a violent manner, and exclaims, Companions, assemble. His other two colleagues join him: he states to them that a very singular circumstance had just taken

place; that on rising from his seat he caught hold of that sprig of cassia and drew it out of the ground, and on examination he found it had lately been broken off, and stuck there; one observes, "This looks like a grave," feeling around the candidate's head. While they are ruminating, the three reputed ruffians, who are seated in a private corner near the candidate, are heard to exclaim in the following manner:

First Jubela. O that my throat had been cut across, from ear to ear, my tongue torn out, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our grand master Hiram Abiff.

Second Jubelo. O that my left breast had been torn open, and my heart and vitals taken from thence, and thrown over my left shoulder, carried into the valley of Jehosaphat, and there become a prey to the wild beasts of the field, and the vultures of the air, ere I had conspired the death of so good a man as our grand master Hiram Abiff.

Third Jubelum. O that my body had been severed in two in the midst and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered by the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile a wretch as I am. Ah! Jubela, Jubelo, it was I that struck him harder than you both: it was I that gave him the fatal blow; it was I that killed him.

The three fellow crafts who stood by the candidate all this time listening to the ruffians, whose voices they recognised, says one to the other, "What shall we do? there are three of them, and there are only three of us." One in reply says, "Our cause is good, let us seize them"; on which they rush forward, seize them, and take them to the master, who inquires, "What tidings from the east?" One of them replies as follows: "Worshipful, as we three fellow crafts were steering a due east course, I becoming more weary than the rest, sat down on the brow of Mount Moriah to rest and refresh myself, and as I was rising, I accidentally caught hold of a sprig of cassia, which, easily giving way, excited my curiosity. Upon this, I hailed my companions, and while we were contemplating on the novelty

of the scene, we heard the voice of three ruffians crying from a clift of the rock near by; we discovered them to be *Jubela, Jubelo,* and *Jubelum.* We rushed upon, seized and bound them, and have brought them before you, and wait your further orders."

Worshipful master then rising, says: "Jubela, you are suspected and accused of being accessory to the death of our grand master Hiram Abiff. Are you guilty or not guilty?"

Jubela. Guilty, my lord.

W.M. Vile and impious wretch, hold up your head and hear your sentence. It is my order that you be taken without the walls of the Temple, and there have your throat cut across from ear to ear, your tongue torn out by the roots, your body buried in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours.

W.M. Jubelo, are you guilty or not guilty?

Jubelo. Guilty, my lord.

W.M. Vile and impious wretch, hold up your head, and hear your sentence. It is my order that you be taken without the gates of the Temple and there have your left breast torn open, your heart and vitals taken from thence, and thrown over your left shoulder, and carried to the valley of Jehosaphat, and there to become a prey to the wild beasts of the field, and vultures of the air.

W.M. Jubelum, are you guilty or not guilty?

Jubelum. Guilty, my lord.

W.M. Vile and impious wretch, hold up your head and hear your sentence. It is my order that you be taken without the walls of the Temple, and there have your body severed in two and divided to the north and south, your bowels burnt to ashes in the centre, and scattered to the four winds of heaven. Brother senior, you will see that these penalties are executed.

The senior takes the three ruffians, and drags them out into the preparation room with some violence, where they stamp and groan a few minutes, and the senior returns and says, "Worshipful master, the penalties of their several obligations have been duly executed upon them."

Worshipful master then says, "It is my order that you go in search of the body of our grand master Hiram Abiff: it is my opinion, he is buried near where you arrested the three ruffians, on the brow of *Mount Moriah.*"

All the brethren shuffle about the room, until they come near the candidate, when one observes, "Here is something that looks like a grave; let us dig down and see." They then lay hold of the candidate, and begin to unroll the blanket until they come to the body, when they all start back (and at the same time, each extends his hand, the palm directly towards the candidate, as though they would guard their nostrils from the offensive smell, with the head and face turned a little on one side), when one observes, "We will go back to the Temple, and inform king Solomon of our discovery."

The worshipful masters hearing them approach, enquires "What tidings from *Mount Moriah*?" when one of them replies, "Worshipful, we have found the grave of our grand master Hiram Abiff. It is situated due east, near the brow of Mount Moriah: we dug down six feet perpendicularly till we came to the body, and involuntarily raised our hands in this position [see plate 4, fig. 5], to guard our nostrils from the effluvia rising from the body; we searched on and about the body for the master Mason's word, or a key to it, but could not find it; we discovered a faint resemblance of the letter G marked on the left breast."

The master then says to the senior warden, "You will summon twelve fellow-crafts, and go with me to the grave, in order to raise our grand master."

The senior announces the orders of the grand master Solomon, and all shuffle about the room as before; as the master approaches the candidate (or grave of Hiram Abiff) the twelve fellow-crafts form a circle, and kneel.

The master, standing, says, "Let us pray." The following prayer is recited:

"Thou, O God, knowest our downsitting and uprising, and understandest our thoughts afar off; shield and defend us from the evil intention of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds, that he cannot pass. Turn from

him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up, so man lieth down, and riseth not again, till the heavens shall be no more. Yet, O Lord, have compassion on the children of Thy creation; administer unto them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be."

They then all rise, and the master directs one to search the body of the corpse, to see if the master's word is on or about it; he examines, and reports that it is not on the body. The master and brethren then all give the grand hailing sign, and say, "O Lord, my God, I fear the master's word is for ever lost." He then orders one of the fellow-crafts to raise the body of our grand master by the entered apprentice's grip. He takes the candidate by the entered apprentice's grip, and pulls so as to raise the body partly up, and lets slip his hold, and says, "Worshipful king Solomon, the body cannot be raised by the entered apprentice's grip; the skin slips from the flesh."

The master at this intelligence, and all the brethren imitating as one, give the grand hailing sign of distress of a master Mason; [see plate 4, fig. 5], and at the same time, exclaim aloud, "O Lord, my God, I fear the master Mason's word is for ever lost." The master then orders one of the fellow-crafts to raise the body, by the fellow-craft's grip. He takes hold of the candidate by the fellow-craft's grip, pulls the candidate partly up, lets him fall back, and says, "Worshipful master, the body cannot be raised by the fellow-craft's grip; the flesh cleaves from the bone." All raise their hands, and exclaim, "O Lord, my God, I fear the master's word is for ever lost; was there no help for the widow's son?"

The master then says, "I shall now raise the body of our grand master by the lion's grip, the strong grip of a master Mason; and as the master's word is now lost, the first word spoken after the body is raised, shall be a substitute for the master's word, until future generations shall find out the right." [Some brother now whispers to the candidate to keep himself stiff, when he is raised.]

The master takes him by the master's grip, and bracing his right foot against the candidate, by a strong pull, raises him upon the five points of fellowship.

This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your breast against his, your left hands on the back of each other, and your mouths to each other's right ear; in which position alone you are permitted to give the master's word, which is, *Mah-hah-bone*. [See plate 5, fig. 3.]

The master's grip is given by taking hold of each other's right hand, and sticking the nails of each of your fingers into the joint of the other's wrist [see plate 5, fig. 2], where it unites with the hand. In this position, the candidate is raised, he keeping his whole body stiff, as though dead. The master in raising him, is assisted by some of the brethren, who take hold of the candidate, by the arms and shoulders. As soon as he is raised to his feet, they step back, and the master whispers the word *Mah-hah-bone*, in his ear, and causes the candidate to repeat it, telling him that he must never give it in any other manner than that in which he received it. He is told that *Mah-hah-bone* signifies marrow in the bone; they then separate, and the master makes the following explanation, respecting the five points of fellowship.

Brother, *foot to foot* teaches you, that you should, whenever asked, go on a brother's errand, even if you should have to go barefoot and barehead. *Knee to knee*, that you should always remember a master Mason in your devotions to Almighty God. *Breast to breast*, that you should keep the master Mason's secrets, when given to you in charge, as such, as secure and inviolable in your breast, as they were in his own, before communicated to you. *Hand to back*, that you will not speak evil of a master Mason behind his back, nor before his face. *Mouth to ear*, that you will give a brother master Mason due and timely notice of all approaching danger. The candidate is instructed in the signs, and receives a charge, which is read from some masonic author, and is told he has taken the third step in Masonry, and is entitled to a seat in any master's lodge.

The master then says to the candidate, "Brother, you have this evening represented one of the greatest men that ever lived. It was our grand master, Hiram Abiff, who

was murdered in the temple just before it was completed, as you this evening have represented, in the latter part of this degree." The candidate takes his seat. The lecture of this degree is merely a recapitulation of the ceremonies, or work. The lodge is closed in the same way that the first, or entered apprentice's lodge is.

MARK MASTER'S DEGREE.

The rules of Masonry require that there should be at least eight members present, whenever they open on this degree (for lodge business) viz.: the right worshipful master, senior warden, junior warden, secretary, treasurer, senior deacon, junior deacon, and master, senior and junior overseers.

The officers and brethren are assembled and seated, as in plate No. 1.

Right worshipful master gives one rap with his gavel, saying, Brethren, I am about to open a lodge of mark master masons in this place, and for the despatch of business. I will thank you for your attention and assistance. If there is any person present who has not taken this degree, he is requested to retire.

Right worshipful master then says, Brother senior warden, are you satisfied that all present are mark master Masons?

Senior warden says, Right worshipful master, I wish the pass-word might be sent round the lodge.

This is done to detect "impostors" among themselves; that is to exclude those of a lower degree, who sometimes stay, in order to ascertain the mode by which they discover the "Intruder"; which is by sending round the deacons for the pass-words, as in the fellow-crafts degree. The word is *Joppa*.

The right worshipful master then gives one rap with his gavel, and says, Brother junior deacon, the first care of congregated Masons?

J.D. [Rises on his feet, the same time giving a sign, says] To see the lodge tyled, worshipful. [See plate 7, fig. 3.]

R.W.M. Perform that part of your duty, and inform the tyler that we are about to open a lodge of mark master Masons in this place for the despatch of business; and direct him to tyle accordingly.

The junior deacon then walks very quickly to the door, and stations the tyler on the outside of it, with a drawn sword in his hand, whispers the order of the right worshipful master in his ear, closes the door, and gives twice, two distinct knocks on the inside, which are answered in like manner by the tyler, on the outside. The junior deacon then gives one rap, which is answered in like manner, returns to his station in the lodge, and says, We are tyled, right worshipful.

R.W.M. How tyled?

J.D. With secrecy and brotherly love: also by a brother of this degree, without the door, with a drawn sword in his hand.

R.W.M. His duty there?

J.D. To keep off all cowans and eavesdroppers, to see that none pass or repass, but such as are duly qualified, and have permission from the chair.

R.W.M. Let us be clothed, brethren.

Here all the officers and members of the lodge put on their aprons and jewels, and resume their seats as before.

The right worshipful master then gives two raps with his gavel, which brings all the subordinate officers on their feet; and each standing in his place, recites his duty in his turn as follows:

R.W.M. The junior overseer's station in the lodge?

J.O. At the south gate.

R.W.M. Your duty there, brother junior?

J.O. To inspect all materials brought up for the building of the temple: and if approved, pass them on to the senior overseer, at the west gate, for further inspection.

R.W.M. The senior overseer's place in the lodge?

S.O. At the west gate.

R.W.M. Your business there, brother senior overseer?

S.O. To inspect all materials brought up for the building of the temple: and, if approved, pass them on to the master overseer, at the east gate, for further inspection.

R.W.M. The master overseer's place in the lodge?

M.O. At the east gate.

R.W.M. Your business there, brother master overseer?

M.O. To preside at the inspection of all materials brought up for the building of the temple: and if disapproved, to call a council of my brother overseers.

R.W.M. The junior deacon's place in the lodge?

J.D. At the right, in front of the senior warden.

R.W.M. Your duty there, brother junior?

J.D. To carry messages from the senior warden in the west to the junior warden in the south; and elsewhere about the lodge, as he may direct.

R.W.M. The senior deacon's place in the lodge?

S.D. At the right, in front of the right worshipful master in the east.

R.W.M. Your duty there, brother senior?

S.D. To carry messages from the right worshipful master in the east, to the senior warden in the west, and elsewhere about the lodge, as he may direct. To assist in the preparation and initiation of candidates, and to welcome and clothe all visiting brethren.

R.W.M. The secretary's station in the lodge?

Sec. At the left hand of the right worshipful master in the east.

R.W.M. Your duty there, brother secretary?

Sec. To record the doings of the lodge, collect all money, pay it over to the treasurer, and keep a true and correct account of the same.

R.W.M. The treasurer's station in the lodge?

Treas. At the right hand of the right worshipful master in the east.

R.W.M. Your duty there, brother treasurer?

Treas. To receive all money from the hands of the secretary, to keep a true and correct account of the same, and pay it out by order of the right worshipful master, with the consent of the brethren.

R.W.M. The junior warden's place in the lodge?

J.W. In the south, right worshipful.

R.W.M. Your duty there, brother junior?

J.W. As the sun is in the south at high twelve, which is the glory and beauty of the day, so stands the junior warden in the south, to call the craft from labour to refreshment, and from refreshment to labour, that the right worshipful master may have profit and pleasure thereby.

R.W.M. The senior warden's place in the lodge?

S.W. In the west, right worshipful.

R.W.M. Your duty there, brother senior?

S.W. As the sun sets in the west, to close the day, so stands the senior warden in the west, to assist the right worshipful master in opening and closing his lodge, pay

the craft their wages, if any be due, and see that none go away dissatisfied, harmony being the strength and support of all institutions, but more especially this of ours.

R.W.M. The right worshipful master's station in the lodge?

S.W. In the east, right worshipful.

R.W.M. His duty there, brother senior?

S.W. As the sun rises in the east, to open and adorn the day, so rises* the right worshipful master in the east, to open and adorn his lodge, and set the craft to work with proper instructions for their labour.

R.W.M. After that manner, so do I. It is my will and pleasure that a lodge of mark master Masons be opened in this place, for the despatch of business. Brother senior, you will please communicate the same to the junior warden in the south, that the brethren may have due and timely notice thereof.

S.W. [addressing the junior warden]. Brother junior, it is the right worshipful master's order that a lodge of mark master Masons be opened in this place for the despatch of business. You will please inform the brethren thereof.

J.W. Gives three raps with his gavel and says, Brethren, it is our right worshipful master's order that a lodge of mark master Masons be opened in this place for the despatch of business. You are ordered to take due notice thereof, and govern yourselves accordingly.

Right worshipful master then says, Attend to the signs, brethren.

The signs are given from the entered apprentice to mark master, inclusive. The signs of the three preceding degrees are given as before described. The first sign of a mark master is thus. [See plate 7, fig. 1.]

It is given by interlacing the fingers upon the right hip as though you held a heavy weight there; then with a quick motion bring them to the left side of the neck, with the palms of the hands upon the shoulder. This is called "*Heave over*," and alludes to the *rejection* of the *key stone* [hereafter described]. Then disengage the fingers, drop the right hand to the right hip, at the same time bring down the left hand, edgewise upon the wrist of the right;

* At these words, the right worshipful master rises.

the right hand open horizontally, the left perpendicularly. [See plate 7, fig. 2.]

This alludes to the *penalty* of the obligation, and also to that of an impostor, which is, to have his right hand struck off.

The third sign of a mark master is as follows:

Extend the arm downwards on the right side, the two last fingers of the hand clenched, the two first and thumb open, parallel with each other, about one inch apart. It alludes to the manner the candidate is directed to carry the key stone.

The fourth sign is this [see plate 7, fig. 3]: raise the right hand to the right ear (holding the thumb and two first fingers open, as in the preceding sign), with a circular motion of the hand, the fingers pass round the ear, as though you were combing back your ear lock, so that the ear passes between the two fingers, and thumb, the hand is then dropped by the side. This sign alludes to a *penalty* of the obligation, to have the ear smote off.

The fifth sign is made by extending the right arm at full length, the thumb and two first fingers open, about one inch apart, the two last fingers clenched, palm of the hand up. It alludes to the manner that the mark master is taught to "*receive wages.*" [See plate 7, fig. 4.]

Right worshipful master then takes off his hat, and reads the following charge:

"Wherefore, brethren, lay aside all malice and guile, and hypocrisies, and envies, and all evil speakings. If so be, ye have tasted that the Lord is gracious: to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God."

"Brethren, this is the will of God, that with well-doing, ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men, love the brotherhood, fear God."

The right worshipful master then gives two raps with his gavel; senior warden two, and junior warden two, which are repeated again by right worshipful master, and wardens.

Right worshipful master then says, "I now declare this

lodge of mark master Masons opened in due and ancient form, and hereby forbid all improper conduct whereby this lodge may be disturbed. under no less penalty than the bye-laws, or a majority of the lodge may see fit to inflict." Then gives one rap with his gavel, which seats all the brethren, and says, "Brother junior deacon, inform the tyler the lodge is open."

Junior deacon informs the tyler, and returns to his seat.

The lodge being opened and ready for business, the right worshipful master directs the secretary to read the minutes of the last meeting, which generally brings to view the business of the present. If there are any candidates to be brought forward. that is generally the first business. A master Mason wishing for further light in Masonry, sends a petition to the chapter, and requests to be advanced to the honorary degree of mark master Mason: if there is no serious objection to the petition, it is entered on the minutes, and a committee of several appointed to inquire into his character, and report to the next regular communication. At that time if the committee report in his favour, and no serious objection is made against him otherwise, a motion is made that the ballot pass: if carried, the senior deacon passes the ballot box, the same as in the preceding degrees.

The senior deacon who prepares and conducts the candidate in the first part of the ceremonies, passes out of the lodge into the adjoining room, where the candidate is in waiting, pulls off his coat, and rolls up his shirt sleeves to the shoulder, and directs the candidate to do the same; he then takes in his right hand a small block of white marble about four inches square, and six inches long, weighing about eleven pounds, holding it between the thumb and two first fingers, the other fingers clenched, the arm extended down; the candidate is furnished with a key stone, of the same material, and weight, which he is directed to carry in like manner; the door is then opened without ceremony, and the conductor enters, about three paces in advance of the candidate, and walks four times round the lodge, and halts at the junior overseer's station at the south gate, where the conductor gives four raps with his heel on the floor.

J.O. Who comes here?

Con. A craftsman from the quarries, bringing up work for inspection.

J.O. Have you a specimen of your work?

Con. I have.

J.O. Present it.

The conductor presents his stone to the junior overseer, who applies his small trying square to its different angles, and they agreeing with the angles of the square, he says, "This is good work—square work—just such work as is wanted for the building"; returning the block to the conductor, "You will pass on to the senior overseer at the west gate, for further inspection." Conductor passes a few steps, and halts until the candidate has been examined. Candidate comes up to junior overseer in imitation of his conductor, and gives four raps.

J.O. Who comes here?

Can. A craftsman from the quarries, bringing up work for inspection.

J.O. Have you a specimen of your work?

Can. I have.

J.O. Present it. [Candidate presents the key stone. Junior overseer applies his square to it, and finding it does not fit, says, "This is a curious wrought stone indeed; it is neither oblong or square; square work is only such as we have orders to receive, neither has it the mark of any of the craft upon it. Is that your mark?" pointing to the letters on the key stone.]

Candidate replies, "It is not."

J.O. Owing to its singular form and beauty, I feel unwilling to reject it: you will pass on to the senior overseer at the west gate for further inspection [where the same questions are asked and answers returned as before. Senior overseer directs them to the master overseer at the east gate, who, after examining the stone of the conductor as before, says], "This is a good work—square work—just such work as is wanted for the building, you are entitled to your wages, pass on." Conductor passes and takes his seat.

Candidate comes up, presents his key stone as before.

Master overseer applies his square to it and says, "This is a curious wrought stone," etc.—looks sternly at the can-

didate, and orders him to stand aside, stamps on the floor four times with his foot, which bring up the other two overseers.

M.O. Brother junior overseer, did you suffer this work to pass your inspection?

J.O. I did: I observed to the young craftsman, at the time, the stone was not such as we had orders to receive; but owing to its singular form and beauty, I felt unwilling to reject it, and suffered it to pass to the senior overseer at the west gate.

S.O. I made the same observations to the young craftsman, and for the same reason permitted it to pass to the master overseer at the east gate.

M.O. Why, you see the stone is neither oblong nor square, neither has it the *mark* of any of the craft upon it. Do you know this mark that is upon it?

J.O. I do not.

S.O. Neither do I.

M.O. What shall we do with it?

J.O. I propose we heave it over among the rubbish.

S.O. I second that motion.

M.O. Agreed: it shall be done.

The master and senior overseers take up the key stone, and swinging it four times back and forth between them, the fourth time the junior overseer catches it over the left shoulder of the master overseer (in imitation of the *sign* of "*heave over*"), and throws it aside. At this moment all the brethren begin to shuffle around the room, leaving their seats.

The right worshipful master gives one rap with his gavel, and says, "What is the cause of this disturbance among the workmen?"

S.W. It is the sixth hour of the sixth day of the week, and the craft are impatient to receive their wages.

R.W.M. Brother senior warden, it is my order that you assemble the craft, and march in procession to the office of the senior grand warden, to receive wages. The members form two and two (candidate behind) and march round the lodge, singing the following song to the tune of "God Save the King."

SONG.

Mark masters all appear,
Before the chief overseer,
In concert move;
Let him your work inspect,
For the chief architect,
If there is no defect,
He will approve.

Those who have passed the square,
For your rewards prepare,
Join heart in hand;
Each with his mark in view,
March with the just and true,
Wages to you are due,
At your command.

As they finish the second verse, each brother walks up in his turn to the senior warden who stands behind a *lattice window*, and thrusts his hand through the hole in the window, receives *his penny*, withdraws his hand, and passes on, and so on until the candidate, who comes last, puts his hand through, for *his penny*. The senior warden seizes his hand, and bracing his foot against the window, draws the candidate's arm through to the shoulder, and exclaims vehemently, "An impostor! an impostor!" a third person exclaims, "*Strike* off his *hand*," at the same time runs up with a drawn sword to give the blow. [See plate 8, fig. 7.] The conductor now intercedes for the candidate, and says, "Spare him: he is not an impostor: I know him to be a craftsman; I have wrought with him in the quarries."

S.W. He is an impostor, for he has attempted to receive wages without being able to give the *token*, and the penalty must be inflicted.

Con. If you will release him, I will take him to our right worshipful master, and state his case to him, and if the penalty must be inflicted, I will see it duly executed.

S.W. On those conditions I will release him, providing he can satisfy me he is a fellow-craft Mason.

The candidate now withdraws his arm, and gives the sign of the fellow-craft Mason. All the members of the lodge are seated, and the conductor takes the candidate to the right worshipful master, and says, "Right worshipful, this young craftsman has been detected as an impostor, at the office of the senior grand warden, in attempting to receive wages without being able to give the *token*.

The right worshipful master, looking sternly at the candidate, says, "Are you a fellow-craft Mason?

Can. I am.

R.W.M. Give me a sign of a fellow-craft Mason?

Candidate gives a sign.

R.W.M. [to conductor]. He is a fellow-craft Mason. [To candidate.] You have attempted to receive wages without being able to give the token—I am astonished, that so *bright* a looking young craftsman as you are, should thus attempt to impose upon the craft. Such conduct requires severe punishment. The penalty you have incurred is, to have your right hand struck off.—Have you ever been taught how to receive wages?

Can. I have not.

R.W.M. Ah, this in a measure serves to mitigate your crime.—If you are instructed how to receive wages, will you do better for the future?

Can. I will.

R.W.M. On account of your youth and inexperience the penalty is remitted. Brother senior deacon, you will take this young craftsman and give him a severe reprimand, and take him with you to the quarries, and there teach him how to bring up a regular wrought stone.

The senior deacon steps up and takes the candidate by the collar, and says, "Young man, it appears you have come up here this evening to impose upon us; *first*, by presenting work which was not fit for the building, and then by claiming wages when there was not a farthing your due. Your work was not approved; you were not entitled to any wages, and had it not been for my timely interference, you would have lost your right hand, if not your life. Let this be a striking lesson to you, never to attempt to impose upon the craft hereafter. But go with me to the quarries, and there exhibit some specimens of your skill and industry: and if your work is approved, you shall be taught how to receive wages in a proper manner. Come, I say, go with me." Shakes the candidate severely and hurries him off into the preparation room.

Senior deacon returns to his seat in the lodge, and junior deacon prepares candidate for the degree, by divesting him of his outward apparel, and all money and valuables, his breast bare, and a *cable-tow* four times round his body, in which condition he is conducted to the door, and gives

four distinct knocks, upon the hearing of which the senior deacon says, "Right worshipful, while we are peaceably at work on the fourth degree of Masonry, the door of our lodge appears to be alarmed."

R.W.M. Brother senior, attend to the cause of that alarm.

The senior deacon then steps to the door, and answers the alarm by four knocks: then each gives one: the door is then partly opened, and the senior deacon asks, "Who comes there?"

J.D. A worthy brother, who has been regularly initiated as an entered apprentice Mason, served a proper time as such; passed to the degree of a fellow-craft, raised to the sublime degree of a master Mason; and now wishes for further light in Masonry, by being advanced to the more honourable degree of mark master Mason.

S.D. Is it of his own free will and accord he makes this request?

J.D. It is.

S.D. Is he duly and truly prepared?

J.D. He is.

S.D. Has he wrought in the quarries, and exhibited specimens of his skill in the preceding degrees?

J.D. He has.

S.D. By what further right or benefit does he expect to obtain this favour?

J.D. By the benefit of a pass-word.

S.D. Has he a pass-word?

J.D. He has it not: but I have it for him.

S.D. Give it me.

J.D. [Whispers in his ear] Joppa.

S.D. The pass-word is right. You will let him wait until the right worshipful master is made acquainted with his request, and his answer returned.

Senior deacon returns to the right worshipful master, where the same questions are asked, and answers returned, as at the door.

The right worshipful master then says, "Since he comes endowed with the necessary qualifications, let him enter, in the name of the Lord, and take heed on what he enters."

The door is then opened, and the candidate enters, the junior deacon steps behind him, takes hold of his arms, draws them back, and holds them firmly behind.

The senior deacon steps up to the candidate, and exhibits to him an engraving, chisel and mallet, and says, "Brother, it becomes my duty to place a mark upon you, which you will probably carry to your grave."

"As an entered apprentice Mason, you were received upon the point of the compasses, pressing your naked left breast; as a fellow-craft Mason, you were received upon the angle of a square, pressing your naked right breast; as a master Mason, you were received upon both points of the compasses, extending from your naked left to right breast. They were then explained to you. The chisel and mallet [at the same time placing the edge of the chisel against his breast] are instruments used by operative Masons to *hew*, *cut*, *carve*, and *indent* their work: but we, as free and accepted Masons, make use of them for a more noble and glorious purpose. We use them to *hew*, *cut*, *carve*, and *indent* the mind. And as a mark master Mason, *we receive* you upon the edge of the indenting chisel, and under the pressure of the mallet." As he pronounces the last words, he braces his feet, raises his mallet, and makes two or three false motions, and gives a violent blow upon the head of the chisel; throws down mallet and chisel, takes hold of the cable-tow, and says to candidate, "Follow me."

They walk four times round the lodge, and each time as he passes the station of the master, senior and junior wardens, they each give one loud rap with their mallet. The master in the meantime reads the following passages of Scripture:

PSALM cxviii. 22. The stone which the builders refused, is become the head stone of the corner.

MATT. xxi. 42. Did ye never read in the Scriptures, The stone which the builders rejected, is become the head of the corner?

MARK xii. 10. And have you not read this Scripture, The stone which the builders rejected, is become the head of the corner?

LUKE xx. 17. What is this, then, that is written, The stone which the builders rejected, is become the head of the corner.

The reading is so timed, as to be completed just as the candidate arrives at the junior warden's post; who gives an alarm of four knocks, and the same questions are asked, and answers returned as at the door.

Junior warden directs him to the senior warden in the west, where the same questions are asked, and like answers returned as before.

Senior warden directs them to the right worshipful master in the east, who asks the same questions, and where the same answers are returned.

The right worshipful master orders the candidate to be conducted back to the senior warden in the west; by him to be taught to approach the east, by four upright, regular steps, his feet forming a square, and body erect at the altar. The candidate then kneels, and receives the obligation, as follows:

"I, A. B., of my own free will and accord, in presence of Almighty God and this right worshipful lodge of mark master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the secrets of a mark master Mason to any of an inferior degree, nor to any person in the known world, except it be to a true and lawful brother, or brethren of this degree: and not unto him or unto them whom I shall hear so to be, but unto him, and them only, whom I shall find so to be, after strict trial, due examination, or lawful information given.

Furthermore do I promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America; also of the grand royal arch chapter of this State, under which this lodge is held, and to conform to all the bye-laws, rules and regulations of this or any other lodge of mark master Masons, of which I may hereafter become a member.

Furthermore do I promise and swear, that I will obey all regular signs, and summons, given, handed, sent, or thrown to me, from the hand of a brother mark master Mason, or from the body of a just and legally constituted lodge of such; provided it be within the length of my cable-tow.

Furthermore do I promise and swear, that I will not wrong this lodge, or a brother of this degree, to the value of his wages, or one penny, myself, knowingly, nor suffer it to be done by others, if in my power to prevent it.

I furthermore promise and swear, that I will not sell, or exchange my mark, which I shall hereafter choose, after it has been recorded in the book of Marks, for any mark,

unless it be for a dead mark, or one of an older date; nor pledge it a second time, until it has been redeemed from its former pledge.

I furthermore promise and swear that I will receive a brother mark master Mason's mark as a pledge, and grant him his request, if in my power; if it is not, I will return him his mark, with the price thereof; which is a half Jewish shekel of silver, equal in value to the fourth part of a dollar. To all of which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind, in me to keep and perform the same: binding myself under no less penalty, than to have my right ear smote off, that I may for ever be unable to hear the word; and my right hand chopped off, that I could no longer feel the grip, if I should ever violate any part of this my solemn oath, or obligation, of a mark master Mason. So help me God, and make me steadfast to keep and perform the same."

R.W.M. Detach your hand, and kiss the book four times.

As soon as the candidate has taken the obligation, some brother makes an alarm on the outside of the door.

J.D. [Rises and says] There is an alarm at the door, right worshipful.

R.W.M. Attend to the alarm, brother, and see who comes there.

Junior deacon inquires the cause of the alarm, and returns with a letter for the right worshipful master, who opens it and reads as follows, or something to this effect:

"Right worshipful master of St. Johns' mark lodge, No. 10. Dear brother, I am in the immediate want of the loan of twenty-five dollars, which I wish to borrow of brother Dupeasy. The only security which I can offer for the same is my *mark*, which I *pledge* until the money is refunded. You will please present it to him, and send the money by the bearer.—Yours fraternally, SHYLOCK."

Right worshipful master presents a *mark* to the candidate, and asks him if he can accommodate brother S. with the money.

Candidate receives the mark, says he has no money about him; he cannot grant the request.

S.W. Right worshipful master, I can accommodate bro-

ther S. with twenty-five dollars, if he will leave his mark with me as a pledge.

R.W.M. [To candidate.] Brother, you will return the mark. (Candidate hands the mark back to right worshipful.)

R.W.M. Do you intend to return the mark, without the price thereof? And thus break your oath before you rise from the altar* You have just sworn to *receive* a brother mark master Mason's *mark*, and grant him his *request*, if in your *power;* if not, you would *return* him his mark with the *price* thereof, which is a *half* Jewish *shekel* of silver, equal in value to the fourth part of a dollar. Where is the quarter of a dollar you swore to return with it?

Candidate, much embarrassed, says, "I have no money about me. It was all taken from me in the preparation room."

S.D. The candidate is a man that always has money, and I believe he has it about him now. He had rather break his oath than part with it.

R.W.M. Brother, your conductor thinks you have money about you. Search yourself.

Candidate feels in his pockets, and insists he has none.

S.D. I know the candidate has money; and if he will suffer me to search him, I will convince you of it.

R.W.M. (To candidate.) Are you willing that brother senior deacon should search you?

Candidate says he has no objections; for he is confident he has no money about him.

Senior deacon puts his hand into the vest pocket of candidate, and, at the same time, unobserved by him, drops in "*the fourth part of a dollar;*" steps back, and says, "I will not search him. If he is disposed to break his oath for twenty-five cents he may do it. I am confident he has the money in his pocket."

R.W.M. Brother, search yourself again, faithfully. The senior deacon seems to be confident you have the money about you.

Candidate says he has none, but is willing to search. Puts his hand into his pocket, and to his great surprise, finds a twenty-five cent piece.

S.D. (In a rage.) There, I told you he had it. Just like

* The candidate is all this time on his knees at the altar.

him: he is what you may call a *real skin-flint*. He would break his oath any time for twenty-five cents.

R.W.M. Oh, you've squeezed it out at last? You can now return the mark. No doubt some brother standing by you, and seeing your destitute situation, slipped this into your pocket, to keep you from breaking your obligation.

The right worshipful master then takes him by the hand, and says, "Brother, arise; and I will invest you with the pass-grip and word, and real grip and word, of a mark master Mason." (The pass-grip is thus: see plate 7, fig. 5.)

This pass is given by locking the hands together, as you would to help another up an ascent or bank, the thumbs braced against each other. It is said to have been instituted by those who were employed at the building of the Temple, the timber of which was felled and prepared in the forest of Lebanon, and taken by sea in floats to *Joppa*, from thence to Jerusalem. Masonic tradition informs us that the banks of the river at Joppa were so steep that the workmen had to assist each other up by means of this grip, which has since been used as a pass-grip to this degree. "Its name is *Joppa*."

R.W.M. Will you be *off* or *from?*

Can. From.

R.W.M. From what?

Can. From the pass-grip, to the true grip of a mark master Mason.

R.W.M. Pass on. (See plate 7, fig. 6.)

This grip is made by locking the little fingers of the right hands, turning the backs of them together, and placing the ends of the thumbs against each other; its name is "*Sci roc*," or "*mark well*," and when properly made forms the initials of those two words, "*mark well*."

The right worshipful master instructs him never to give the words in any way but in that in which he received it.

The right worshipful master now resumes his seat in the east, and all the brethren shuffle about the room with their feet.

R.W.M. What means this disturbance among the workmen, brother senior?

Senior warden rises in the west, and says, "Right worshipful master, the workmen are at a stand for the want

of a certain *key stone* to one of the principal arches, which no one has had orders to make."

R.W.M. A *key stone* to one of the principal arches? I gave our grand master, Hiram Abiff, strict orders to make that key stone, previous to his assassination. [Gives two raps with his gavel, which brings the three overseers before him.] Brother overseers, has there not been a stone of this description brought up for inspection? (exhibiting the figure of a key stone.)

M.O. There was a stone of that description brought up for inspection, but it being neither oblong nor square, nor having the *mark* of any of the craft upon it, and we not knowing the *mark* that was upon it, supposed it unfit for the building, and it was thrown over among the rubbish.

R.W.M. Let immediate search be made for it; the Temple cannot be finished without it; it is one of the most valuable stones in the whole building. [The brethren all shuffle about the lodge again, and find the *key stone*, and bring it up to the east.]

Right worshipful master takes it and reads (to the overseers), Acts iv. 11, "This is the stone which was set at nought by *you* builders, which is become the head stone of the corner."

The overseers retire confounded.

The right worshipful master then, addressing the candidate, reads Rev. of St. John, xi. 17, "To him that overcometh will I give to eat of the *hidden manna*, and I will give him a *white stone* and in the stone a *new name* written, which no man knoweth, saving him that receiveth it. Come forward, and receive the *new name*." The candidate steps up to the right worshipful, who thus addresses him: "Brother, the *new name* spoken of in scripture I will now invest you with; none but mark master Masons receive it. It is this circle of letters which is the general mark of this degree, and are the initials of these words, *Hiram, Tyrian, Widow's Son, Sent to King Solomon.*

"Within this circle of letters every mark master Mason must place his own private mark, which may be any device he chooses to select."

The right worshipful master then reads Rev. iii. 13, "He that *hath an ear* to hear, let him hear"; and instructs the candidate in the signs of the *penalties* of the degree, as before described. He then presents the candi-

date with the working tools of a mark master Mason, which are a mallet and chisel, and explains the use of them, as follows:—

"*The Chisel* morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

"*The Mallet* morally teaches to correct irregularities, and reduce man to a proper level, so that by quiet deportment he may in the school of discipline learn to be content. What the mallet is to the workmen, enlightened reason is to the passions; it curbs ambition, it depresses envy, it moderates anger, and encourages good dispositions; whence arises among good Masons that comely order,

> "Which nothing earthly gives, or can destroy,
> The soul's calm sunshine, and the heartfelt joy."

The right worshipful continues: "Brother, you have this evening represented one of the fellow-craft Masons who wrought at the building of King Solomon's Temple, whose custom it was on the eve of every sixth day of the week to carry up their work for inspection. This young craftsman discovered in the quarries, the *key stone* to one of the principal arches (which was wrought by our grand master Hiram Abiff), and deliberately threw away his own work, and took it up to the Temple, where it was inspected by the overseers, rejected (for the reason before explained), and thrown among the rubbish. He then repaired to the office of the senior grand warden to *receive his wages;* but not being able to give the token he was detected as an impostor, which like to have cost him his right hand; but King Solomon pardoned him, and after a severe reprimand he was taken back to the quarries. Previous to the completion of the Temple, the progress of the work was interrupted for want of the *key stone*, which circumstance being communicated to King Solomon, he gave orders that search should be made for it among the rubbish, where it was found, and *afterwards* applied to its intended use.

"How it was disposed of, we cannot now inform you.

You must advance further in the mysteries of Masonry before you can know.

"On the sixth hour of the sixth day of every week, the craft, being eighty thousand in number, formed in procession, and repaired to the office of the senior grand wardens to receive their wages; and in order to prevent the craft being imposed upon by unskilful workmen, each craftsman claiming wages, was made to thrust his hand through a lattice window, into the office of the senior grand wardens; and, at the same time, give this token [see plate 7, fig. 4], holding under the two last fingers of his hand a copy of his *mark*.

"The senior grand warden cast his eye upon the corresponding mark in the book (where all the marks of the craft, *eighty thousand* in number, were recorded), and seeing how much money was due to that particular mark, placed it between the *thumb* and two fore-fingers of the craftsman, who withdrew his hand, and passed on; and so on, each in his turn, until all were paid off. If any person attempted to receive wages, without being able to give the tokens, the senior grand warden seized him by the hand, drew his arm through the window, held him fast, and exclaimed immediately, 'An impostor.' Upon this signal, an officer, who was stationed there for that purpose, would immediately strike his arm off." [See plate 8, fig. 7.]

The following charge is then given to candidate, by the right worshipful master.

"Brother, I congratulate you on having been thought worthy of being advanced to this honourable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive, as you advance in Masonry. In the honourable character of mark master Mason, it is more particularly your duty to endeavour to let your conduct in the lodge and among your brethren, be such as may stand the test of the grand overseer's square: that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected, and thrown aside as unfit for that spiritual building, that house not made with hands, eternal in the heavens. While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you, yet

may you have confidence, that among mark master Masons you will find friends, who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation, under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown), became the chief stone of the corner."

All the brethren shuffle about the lodge again, as before.

Right worshipful master, giving one rap with his gavel, says, "Brother senior, what is the cause of this disturbance among the workmen?"

S.W. Right worshipful, it is the sixth hour of the sixth day of the week; the craft are impatient to receive their wages.

R.W.M. It is my order that you form the craft in procession, and that they repair to the office of the senior grand wardens, in order to receive their wages. [They form two and two, and march around the lodge, against the sun, and finish singing the "Mark master's song," commencing where they left off before, as follows]:

Hiram, the widow's son,
Sent to king Solomon
The great Key stone;
On it appears the name,
Which raises high the fame
Of all, to whom the same
Is truly known.

Now to the westward move,
Where full of peace and love,
Hiram doth stand;
But if impostors are
Mixed with the worthy there,
Caution them to beware
Of the right hand.

Now to the praise of those
Who triumphed o'er the foes
Of Masons' art;
To the praiseworthy three,
Who founded this degree;
May all their virtues be
Deep in our hearts.

The song being finished, the right worshipful takes his seat in the east; and each of the brethren thrusts his hand through the lattice window, and receives, "every man a

penny." As soon as they have received their wages, they run round the lodge, each inquiring of every one he meets, "How much have you got?" Each replies, "*a penny.*" Among the rest, the candidate is asked how much he has got. He replies "*a penny.*" At this information, all the brethren pretend to be in a great rage; and hurl their pennies on the floor with violence. [The candidate sometimes throws down his penny, in imitation of the rest, not being what the masons call "*bright*"!]. The candidate finds himself surrounded by not a "band of brothers," but more properly a band of mutineers, each protesting against the manner of paying the craft. In the midst of all this noise and confusion, the right worshipful master gives a rap, and says, "Brethren, what is the cause of this confusion?"

S.D. The craft are dissatisfied in the manner in which you pay them. Here is a young craftsman, who has just passed the square, and has received as much as we who have borne the burden and fatigue of the day: and we don't think it is right and just; and we will not put up with it.

R.W.M. This is the law; and it is perfectly right.

J.D. I don't know of any law that will justify any such proceeding. If there is any such law, I should be glad if you would show it.

R.W.M. If you will be patient, you shall hear the law. He then reads as follows:

MATT. xx. 1—16.* "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning, to hire labourers into his vineyard. And when he had agreed with the labourers for a *penny* a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. And again he went out, about the sixth and ninth hour, and did likewise; and about the eleventh hour, he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is

* It will be recollected that Solomon availed himself of the New Testament about a thousand years *before* the Christian era!

right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came, that were hired about the eleventh hour they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will *with my own?* Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

R.W.M. What say you now to the law, *brethren?*

"We are satisfied": [all picking up their pennies, and taking their seats; which finishes the degree.]

Lodge is closed, as in the preceding degree.

PAST MASTER'S DEGREE.

When a master Mason is elected master of a lodge, he must necessarily receive this degree, before he takes the *master's chair;* in which case it is conferred by individual past masters, who organise themselves into a lodge for that purpose; and confer this degree as hereafter described. But it is generally conferred in a chapter of royal arch Masons, who possess the privilege of conferring all the intermediate degrees, by a right inherent in them.*

This lodge consists of seven officers, viz.: 1. Right worshipful master; 2. Senior warden; 3. Junior warden; 4. Secretary; 5. Treasurer; 6. Senior deacon; 7. Junior deacon. All the officers and members, as many as may be present, keep their hats on, when the lodge is open and at work on this degree.

The lodge is opened and closed in the same manner that the lodges of the first three degrees are. The candidate petitions, and is balloted for in the same way, but is received into the lodge in a very different manner.

The lodge being opened for the dispatch of business, and ready for the reception of the candidate, the junior deacon conducts him into the lodge, and seats him without ceremony, and repairs to his own station.

A heavy alarm is immediately given at the *outer door.*

Junior deacon rises in his place, and says, "There is an alarm at the outer door, right worshipful."

R.W.M. Attend to the alarm, and see who comes there.

Junior deacon inquires the cause of the alarm, returns and delivers a letter to right worshipful master, who opens and reads as follows:

"Dear husband:—Our dear little *Hiram* has accident-

* See constitution of the grand royal arch chapter.

ally turned over the teapot of boiling tea upon him, and scalded him in a shocking manner; you must come home immediately, for his life is despaired of.

Your affectionate but affected wife,*
C. D."

R.W.M. Brethren, you must appoint some one to fill the chair. I must leave immediately, I cannot stay to confer this degree.

J.W. Right worshipful, I really hope you will stay to confer this degree; brother *Dupeasy* has come some distance, and expects to receive it. I believe he is in the room, he can speak for himself, and unless he is willing to put it off, you will be under the necessity of staying.

The candidate (who all this time does not mistrust this is part of the degree), sometimes rises and says he is willing to put it off, he is perfectly willing to accommodate, as the right worshipful's family is sick.

J.W. Right worshipful, I am very anxious you should stay to confer this degree this evening, as it is very uncertain when I shall be able to attend again. We might not get so many brethren together at another meeting; and as this is a very difficult degree to confer, I feel that you ought to stay.

R.W.M. Brethren, it is impossible for me to stay. You will therefore appoint some one to fill the chair. There is a number of brethren present who are well qualified to confer the degree; you will therefore please to nominate.

J.W. I nominate brother Senior to fill the chair.

W.M. Brethren, it is moved and seconded that brother senior warden fill the chair this evening to confer this degree on brother *Dupeasy*. All those in favour of it signify it by saying Aye. [One or two say aye.] All those opposed to it so signify by saying No. [All the lodge exclaim no.] It is *not* a vote. Brethren, you will please to nominate a new master.

S.W. I nominate brother junior warden to fill the chair.

Right worshipful master tries the question as before; but cannot get a vote, and requests the brethren to nominate.

The *candidate* is now nominated, and voted into the chair by a unanimous vote.

* The letter is generally addressed as may best apply to the master.

R.W.M. Brother *Dupeasy* (or some other name, as the case may be), you are elected master of this lodge. You will step this way and take the chair. The candidate steps along, and as he is about to take the chair the right worshipful master pulls him back, and says, "Before you occupy the master's chair you must take an obligation to discharge with fidelity the duty of master of the lodge." The candidate having no objections, he is conducted to the altar, kneels on both knees, lays both hands on the holy bible, square, and compasses and takes the following oath, viz.:

"I, A. B., of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of past master Masons, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the secrets of past master Mason, or any of the secrets pertaining thereto, to any one of an inferior degree, nor to any person in the known world, except it be to a true and lawful brother or brethren, past master Masons, or within the body of a just and lawfully constituted lodge of such; and not unto him or unto them whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial and examination, or lawful information.

Furthermore do I promise and swear that I will obey all regular signs and summons, sent, thrown, handed, or given, from the hand of a brother of this degree, or from the body of a just and lawfully constituted lodge of past masters.

Furthermore do I promise and swear that I will support the constitution of the general grand royal arch chapter of the United States of America; also that of the grand chapter of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this, or any other lodge, of which I may hereafter become a member.

Furthermore do I promise and swear that I will not assist or be present at the conferring of this degree upon any person who has not, to the best of my knowledge and belief, regularly received (in addition to the degrees of entered apprentice, fellow craft, and master Mason), the degree of mark master or been elected master of a regular lodge of master Masons.

Furthermore do I promise and swear that I will aid and assist all poor and indigent past master Masons, their widows and orphans, wherever dispersed round the globe, they applying to me as such, and I finding them worthy, so far as in my power, without material injury to myself or family.

Furthermore do I promise and swear that the secrets of a brother of this degree, delivered to me in charge as such, shall remain as secure and inviolable in my breast, as they were in his own, before communicated to me, murder and treason excepted, and *those left to my own election.*

Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree, to the value of *one cent*, knowingly myself, nor suffer it to be done by others, if in my power to prevent it.

Furthermore do I promise and swear that I will not govern this lodge or any other, over which I may be called to preside, in a haughty and arbitrary manner, but will at all times use my utmost endeavours to preserve peace and harmony among the brethren.

Furthermore do I promise and swear that I will never open a lodge of master Masons, unless there be present three regular master Masons, besides the tyler, nor close the same without giving a lecture or some section, or part of a lecture, for the instruction of the lodge.

Furthermore do I promise and swear that I will not sit in a lodge where the presiding officer has not taken the degree of past master Mason. To all of which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind, to keep and perform the same, binding myself under no less penalty than (in addition to all my former penalties), to have my tongue split from tip to root, that I might for ever thereafter be unable to pronounce the word, should I ever prove wilfully guilty of violating any part of this, my solemn oath, or obligation of a past master Mason. So help me, God, and make me steadfast to keep and perform the same."

R.W.M. Kiss the book five times.

The right worshipful master then says to the candidate, "You now behold me approaching you from the east, under the step, sign, and due-guard of a past master Mason."

The right worshipful master steps off with the *left foot*, placing the heel of the right at the toe of the left, so as to

bring the feet at right angles, "forming the right angle of a square."

He then gives this sign, placing the thumb of the right hand upon the lips, the finger clenched. [See plate 9, fig. 1.]

It alludes to the penalty of a past master Mason, to have his tongue split from tip to root.

The following is also a sign of a past master. It alludes to a part of the penalty of this degree, which covers *all the former penalties.* Place the right hand upon the left side of the neck (as in plate 9, fig. 2), draw the hand edgewise downwards, in a diagonal direction, from left to right side, so as to cross the three former penalties.

Right worshipful master then takes the candidate by the hand, and says: "Arise, brother, and take a seat in the '*Oriental chair of Solomon.*'" A chair is then placed in front of the "*master's chair,*" and the candidate is directed to take a seat in it.

The right worshipful master then says to him, "King Solomon, when a very *old and decrepid man,* was attended by his two old friends, HIRAM, KING OF TYRE, and HIRAM ABIFF; [!!] who *raised* and *seated* him in his chair, by means of the past master's grip."

The right worshipful master and senior warden take the candidate by this grip [see plate 9, fig. 3], and the candidate is raised on his feet, and seated several times.

Senior warden then takes his seat, and the right worshipful master instructs the candidate in the grip and word of a past master. [See plate 9, fig. 3.]

This is done by taking each other by the *master's grip,* and saying, "*From a grip to a span*"; at the same time slipping the right hands so as to catch each other just above the wrist; then raising the left hand and catching each other by the elbow of the right arm; while one says, "*a three-fold chord is strong,*" the other says, "*a four-fold chord is not easily broken.*"

The master then conducts the candidate to the master's chair, places a hat on his head, and comes down to the front of the newly installed master, and addresses him as follows: "Worshipful master, I now present you with the furniture and various implements of our profession. They are emblematical of our conduct in life, and will now be enumerated and explained, as presented.

"The *holy writings*, that great light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.

"The *square* teaches to regulate our actions by rule and line; and to harmonise our conduct by the principles of morality and virtue.

"The *compasses* teaches to limit our desires in every station; thus rising to eminence by merit, we may live respected, and die regretted.

"The *rule* directs that we should punctually observe our duty, press forward in the path of virtue, and neither inclining to the right nor to the left, in all our actions have *eternity* in view.

"The *line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and direct our steps to the path that leads to immortality. The book of *constitutions* you are to search at all times, and cause it to be read in your lodge, that none may pretend ignorance of the excellent precepts it enjoins. Lastly, you receive in charge the by-laws of your lodge, which you are to see carefully and punctually executed. I will also present you with the *mallet*; it is an emblem of power. *One* stroke of the mallet calls to order, and *calls up* the junior and senior deacons; *two* strokes *calls up* all the subordinate officers; and *three, the whole lodge.*"

R.W.M. Brethren, you will salute your *new master.*

He then walks up in front of the candidate, and gives the signs of an entered apprentice Mason, and passes on; and each brother present does the same, in like manner, until the signs of each degree are given up to the past master.

The right worshipful master then says to the candidate: "I now leave you to the government of *your* lodge." [Taking his seat.]

The senior warden now goes and delivers up his jewel and gavel to the new master, and vacates his seat, and all the subordinate officers, each in his turn according to rank, do the same. After a few minutes' pause, the *old master* rises, and addressing the chair, says: "Right worshipful, I perceive the officers have all left their seats, probably out of compliment to me. Brother *Seekoffice* was senior warden, I have no doubt he will serve under you, if you re-

quest him. The *new master* asks brother S. to take the senior warden's jewels, who very promptly complies, and takes his seat; and in like manner all the officers are reinstated, until they come to the treasurer, when the *old master* addressing the *chair*, says: "Right worshipful, the treasurer's is an office of considerable responsibility, he holds all the funds and property of the lodge; the brethren all wish to have a voice in appointing or filling that office, and it is generally customary to do it by nomination. If you will request the brethren to nominate, I presume they will select some one that will suit them."

The *new master* requests the brethren to nominate a treasurer. Here a scene of confusion takes place which is not easily described. The new installed *worshipful* is made the butt for every *worthy* brother to exercise his wit upon. Half a dozen are up at a time, soliciting the master to nominate them for treasurer, urging their several claims, and decrying the merits of others with much zeal; some crying out order, worshipful! keep order! others propose to dance! and request the master to sing for them; some whistle or sing, or jump about the room, or scuffle, and knock down chairs or benches. One proposes to call from labour to refreshment; another compliments the worshipful master on his dignified appearance, and knocks off his hat, or pulls it down over his face, and sometimes he is dragged from his oriental chair; [see plate 9, fig. 4], another informs him a lady wishes to enter. Senior warden or some other brother makes a long speech about reducing the price of the *chapter* degrees from *twenty dollars* to *twelve*, and recommends that it be paid in country produce, etc. His motion is seconded, and the new master is pressed on all sides to "*put the question.*" If the question is put, the brethren all vote against it, and accuse the *new master* of breaking his oath, when he *swore* he would *support* the *constitution* of the *General Grand Royal Arch Chapter*, which establishes the price of the four chapter degrees at twenty dollars.

If the *master* attempts to exercise the power of the *gavel*, it often has the contrary effect; for if he gives *more* than *one* rap instead of seating the noisy fraternity, it calls them all up on their feet. If he gives *one rap* and calls to order, every one obeys the signal with the utmost promptness, and drops on the nearest seat. The next in-

stant, before the master can utter a word, all are on their feet again, and as noisy as ever. Some brother now proposes that the lodge be closed; another one hopes it will be closed in a short way. The *old master* then addresses candidate: "Right worshipful, it is moved and seconded that this lodge be closed. You can close it as you please. You can merely declare the lodge closed, or in any other way."

The candidate, who often is much embarrassed, sometimes rises and says, "*I declare this lodge*"—at this, another general confusion takes place. The old master catches him by the arm and says, "Brother, you swore in your obligation that you would not close this, or any other lodge over which you should be called to preside, without giving a *lecture* or some part thereof. Do you intend to break your oath?" The candidate says he does not recollect taking that oath; he is very sorry; he does not intend to break his oath, etc. On being told he can resign to the old master, who will close for him, he very cheerfully abdicates the oriental chair. The worshipful master informs him that the preceding scene, notwithstanding its apparent confusion, is designed to convey to him in a striking manner, the important lesson never to solicit or accept any office or station for which he does not know himself amply qualified.

The ceremony being through, the lodge is closed as in the preceding degrees.

MOST EXCELLENT MASTER'S DEGREE.

A part of the ceremonies of opening this lodge is the same as that of the preceding degrees. The officers and brethren take their seats as in plate No. 1.

No. 1. Most excellent master; 2. Senior warden; 3. Junior warden; 4. Secretary; 5. Treasurer; 6. Senior deacon; 7. Junior deacon.

The tyler being stationed, the most excellent master then gives two raps with his gavel, which brings all the officers on their feet; and each recites his duty, commencing with junior deacon, in regular course to senior warden; who also recites the duty of the most excellent master, which is the same as in the mark or past master's lodge.

The most excellent master then says, "Brother senior warden, assemble the brethren round the altar for the purpose of opening this lodge of most excellent master Masons."

S.W. Brethren, please to assemble round the altar, for the purpose of opening this lodge of most excellent master Masons.

In pursuance of this request, the brethren assemble around the altar, and form a circle; and stand in such a position as to touch each other, leaving a space for the most excellent master: then all kneel on their left knee, and join hands; each giving his right hand brother his left hand, and his left hand brother his right hand, their left arms uppermost, and their heads inclining downwards. All being thus situated, the most excellent master reads the following portion of scripture:

PSALM xxiv. "The earth is the Lord's and the fullness thereof; the world, and all that dwell therein. For he has founded it upon the seas and established it upon the floods.

Who shall ascend to the hill of the Lord? And who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor *sworn deceitfully*. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. *Selah*. Lift up your heads,* O ye gates! and be ye lift up, ye everlasting doors, and the King of Glory shall come in: Who is this King of Glory? The Lord, strong and mighty! the Lord, mighty in battle. Lift up your heads, O ye gates! even lift them up, ye everlasting doors, and the King of Glory shall come in."

When the most excellent master has read thus much, he leaves his seat, and fills a space left for him in the circle, which had been kept open for this purpose, and continues reading: "Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates! even lift them up, ye everlasting doors! and the King of Glory shall come in. Who is this King of Glory? Selah."

The reading being ended, the most excellent master then kneels, joins hands with the others, which closes the circle, and they all lift their hands, as joined together, *up and down*, six times, keeping time with the words, as the most excellent master repeats them; "one, two, three; one, two, three." This is masonically called balancing. They then rise, disengage their hands, and lift them up above their heads, with a moderate and somewhat graceful motion, and cast up their eyes; turning at the same time to the right, they extend their arms, and then suffer them to fall loose and somewhat nerveless, by their sides. [See plate 11, fig. 2.]

This sign is said by Masons to represent the sign of astonishment made by the Queen of Sheba, on first viewing Solomon's Temple.

The most excellent master now resumes his seat, and says, "Brethren, attend to giving the signs."

The most excellent master then gives all the signs from

* As the most excellent master reads the words, "Lift up your heads, O ye gates!" each brother raises his head; and as he continues, "Let the King of Glory come in!" he steps along a few steps towards the space left for him in the circle.

an entered apprentice Mason up to the degree of most excellent master, in which they all join, and imitate him.

M.E.M. Brother senior warden, you will please to inform brother junior, and request him to inform the brethren, that it is my will and pleasure that this lodge of most excellent master Masons be now opened for dispatch of business, strictly forbidding all private committees, or *profane language*, whereby the harmony of the same may be interrupted, while engaged in their lawful pursuits; under no less penalty than the by-laws enjoin, or a majority of the brethren may see cause to inflict.

S.W. Brother junior, it is the will and pleasure of the most excellent master, that this lodge of most excellent master Masons be now opened for dispatch of business; strictly prohibiting all private committees, or *profane language*, whereby the harmony of the same may be interrupted, while engaged in their lawful pursuits; under no less penalty than the by-laws enjoin, or a majority of the brethren may see cause to inflict.

J.W. Brethren, you have heard the most excellent master's will and pleasure, as communicated to me by brother senior. So let it be done.

The lodge being now opened and ready for the reception of candidates, the junior deacon repairs to the preparation room, where the candidate is in waiting; takes off his coat, puts a cable-tow *six times* round his body; and in this situation, conducts him to the door of the lodge, against which he gives six distinct knocks, which are answered by the same number by the senior deacon from within. Junior deacon then gives one knock, and the senior deacon answers it by giving one more; the door is then partly opened by the senior deacon, who then says, "Who comes there?"

J.D. A worthy brother, who has been regularly initiated as an entered apprentice Mason, passed to the degree of fellow-craft, raised to the sublime degree of master Mason, advanced to the honorary degree of a mark master, presided as master in the chair, and now wishes further light in Masonry by being received and acknowledged as a most excellent master.

S.D. Is it of his own free will and accord he makes this request?

J.D. It is.

S.D. Is he duly and truly prepared?

J.D. He is.

S.D. Is he worthy and well qualified?

J.D. He is.

S.D. Has he made suitable proficiency in the preceding degrees?

J.D. He has.

S.D. By what further right or benefit does he expect to obtain this favour?

J.D. By the benefit of a pass-word.

S.D. Has he a pass-word?

J.D. He has not; but I have it for him.

S.D. Give it to me.

Junior deacon whispers in the ear of the senior warden the word *Rabboni*. [In many lodges the past master's word, "*Giblem*," is used as a pass-word for this degree, and the word "*Rabboni*" as the real word.]

S.D. The word is right. You will wait until the most excellent master in the east is made acquainted with your request, and his answer returned.

Senior deacon repairs to the most excellent master in the east, and gives six raps, as at the door.

M.E.M. Who comes there?

S.D. A worthy brother who has been regularly initiated as an entered apprentice Mason, passed to the degree of a fellow-craft, raised to the sublime degree of a master Mason, advanced to the honorary degree of mark master, presided as master in the chair, and now wishes for further light in Masonry, by being received and acknowledged as a most excellent master.

M.E.M. Is it of his own free will and accord he makes this request?

S.D. It is.

M.E.M. Is he duly and truly prepared?

S.D. He is.

M.E.M. Is he worthy and well qualified?

S.D. He is.

M.E.M. Has he made suitable proficiency in the preceding degrees?

S.D. He has.

M.E.M. By what further right or benefit does he expect to obtain this favour?

S.D. By the benefit of a pass-word.

M.E.M. Has he a pass-word?

S.D. He has not; but I have it for him.

M.E.M. Give it.

Senior deacon whispers in the ear the word "*Rabboni.*"

M.E.M. The pass is right. Since he comes endowed with all these necessary qualifications let him enter this lodge of most excellent masters, in the name of the Lord.

The door is then flung open, and the senior deacon receives the candidate upon the *Key Stone.* The candidate is then walked six times round the lodge by the senior deacon, moving with the sun. The first time they pass round the lodge, when opposite the junior warden, he gives one blow with the gavel; when opposite the senior warden he does the same; and likewise the most excellent master when opposite him. The second time round, each gives two blows; the third, three; and so on, until they arrive to six. During the time, the most excellent master reads the following passage of scripture.

PSALM CXXII. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The reading of the foregoing is so timed, as not to be fully ended, until the senior deacon and candidate have performed the sixth revolution, and arrived at the junior warden's station in the south; when the same questions are asked and answers returned as at the door. The junior warden directs them to pass on to the senior warden in the west for further examination, where the same questions are asked and answers returned as before. The senior warden directs them to be conducted to the right worshipful master in the east for further examination. The right

worshipful master asks the same questions, and receives the same answers as before; and says "Please to conduct the candidate back to the west, from whence he came and put him in the care of the senior warden; and request him to teach the candidate how to approach the east, by advancing upon six upright regular steps, to the sixth step in Masonry; and place him at the altar, in a proper position to take upon himself the solemn oath or obligation of a most excellent master Mason."

The candidate is conducted back to the west, and put in care of the senior warden, who informs him how to approach the east, as directed by the most excellent master.* The candidate kneels on both knees, and places both hands on the Bible, square, and compasses. The most excellent master now comes forward and says, "Brother, you are now placed in a proper position to take upon you the solemn oath or obligation of a most excellent master Mason, which I *assure* you as before is neither to *affect your religion nor politics*. If you are willing to take it, repeat your name and say after me." The following obligation is then administered:

"I, A. B., of my own free will and accord, in presence of Almighty God, and this lodge of most excellent master Masons, do hereby and hereon, in addition to my former obligations, most solemnly and sincerely promise and swear, that I will not give the secrets of most excellent master, to any of an inferior degree, nor to any person in the known world, except it be to a true and lawful brother of this degree, and within the body of a just and lawfully constituted lodge of such; and not unto him nor them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information.

Furthermore do I promise and swear, that I will obey all regular signs and summons, handed, sent, or thrown to me from a brother of this degree, or from the body of a just and lawfully constituted lodge of such; provided it be within the length of my cable-tow.

* The candidate in *taking the first step in* Masonry, steps off with the left foot first, and brings up the right so as to form a square; this is the entered apprentice's *step*; the second degree, he takes *two steps*, viz.: first, as above described; *second step*, right foot first, and so on, always beginning at the *first step*.

Furthermore do I promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America; also that of the grand royal arch chapter of this State, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this, or any other lodge of which I may hereafter become a member.

Furthermore, do I promise and swear, that I will aid and assist all poor and indigent brethren of this degree, their widows and orphans, wheresoever dispersed around the globe, as far as in my power, without injuring myself or family.

Furthermore do I promise and swear, that the secrets of a brother of this degree, given to me in charge as such, and I knowing them to be such, shall remain as secret and inviolable in my breast, as in his own, murder and treason excepted, and the same left to *my own free will and choice.*

Furthermore do I promise and swear, that I will not wrong this lodge of most excellent master Masons, nor a brother of this degree to the value of any thing, knowingly myself, nor suffer it to be done by others, if in my power to prevent it.

Furthermore do I promise and swear, that I will dispense *light* and *knowledge to all ignorant* and uninformed brethren at all times, as far as in my power, without material injury to myself or family. To all which I do most solemnly swear, with a fixed and steady purpose of mind in me to keep and perform the same; binding myself under no less penalty than to have my right and left breasts torn open, my heart taken from thence, and thrown on a dunghill to rot, if ever I violate *any part* of this my solemn oath or obligation of a most excellent master Mason. So help me God, and keep me steadfast in the due performance of the same.

M.E.M. Detach your hands, and kiss the book six times.

The candidate is now requested to rise, and the most excellent master gives him the sign, grip, and word appertaining to this degree. The sign is given by placing your hands, one on each breast, the fingers meeting in the centre of the body, and jerking them apart as though you were trying to tear open your breast. [See plate 11, fig. 1.] It alludes to the penalty of the obligation. The grip is given by taking each other by the right hand, and clasp-

ing them, so that each compresses the third finger of the other with his thumb. [If one hand is large and the other small, they cannot both give the grip at the same time.] It is called the grip of all grips, or covering grip, because it is said to cover all the preceding grips. [See plate 11, fig. 3.]

The most excellent holds the candidate by the hand, and puts the inside of his right foot to the inside of the candidate's right foot, and whispers in his ear, "*Rabboni.*" In some lodges the word is not given in a whisper, but in a low voice. If there is more than one candidate to take this degree in one evening, the candidate in this place is requested to take his seat in the lodge, until the rest have come "*thus far*"; and then all receive the remaining part together. After these ceremonies are over, and the members seated, some noise is intentionally made by shuffling the feet.

M.E.M. Brother senior, what is the cause of this confusion?

S.W. Is not this the day set apart for the celebration of the cape-stone, most excellent?

M.E.M. I will ask brother secretary. Brother secretary, is this the day set apart for the celebration of the cape-stone?

Sec. [looking in his book]. It is, most excellent.

M.E.M. Brother senior warden, assemble the brethren, and form a procession for the purpose of celebrating the cape-stone. The brethren then assemble (the candidate stands aside, not joining in the procession), and form a procession double file, and march six times round the lodge, against the course of the sun, singing the following song, and giving all the signs from an entered apprentice to that of most excellent master · when opposite the most excellent a second time, they then give the second sign and continue it in the same manner up to the signs of this degree.

All hail to the morning, that bids us rejoice;
The temple's completed, exalt high each voice;
The cape-stone is finished—our labour is o'er,
The sound of the gavel shall hail us no more.

To the power Almighty, who ever has guided
The tribes of old Israel, exalting their fame;
To him who hath governed our hearts undivided,
Let's send forth our vows to praise his great name.

Companions, assemble on this joyful day,
(The occasion is glorious) the key-stone to lay;
Fulfilled is the promise, by the *ancient of days*,
To bring forth the cape-stone with shouting and praise.

The *key-stone* is now brought forward, and placed in its proper place, that is, two pillars or columns, called *Jachin* and *Boaz*, each about five feet high, are set up, and an arch placed on them, made of plank or boards, in imitation of block work, in the centre of which is a mortice left for the reception of a *key-stone*; the most excellent master takes the *key-stone*, and steps up into a chair, and places it in the arch; and drives it down to its place by giving it six raps with his gavel.

As soon as this ceremony is through, all the brethren move around as before, continuing the song:

There is no more occasion for level or plumb line,
For trowel or gavel, for compass or square;

As they come to these words, all the brethren divest themselves of their jewels, aprons, sashes, etc., and hang them on the arch as they pass round.

Our works are completed, the ark safely seated,
And we shall be greeted as workmen most rare.

The *ark*, which all this time has been carried round by *four* of the brethren, is brought forward and placed on the altar, and "*a pot of incense is placed on the ark.*"

Now those that are worthy, our toils who have shared.
And proved themselves faithful, shall meet their reward;
Their virtue and knowledge, industry and skill,
Have our approbation—have gained our good-will.

The brethren now all halt, and face inward to the *altar*, and beckon the candidates to join in the ceremonies.

We accept and receive them, most excellent masters,
Invested with honour and power to preside,
Among worthy craftsmen, where'er assembled,
The knowledge of Masons to spread far and wide.

As they strike the following verses each brother throws his hands up (turning up his eyes), and giving the sign of admiration [!] as before described, holds them in that position through the two verses. [See plate 11, fig. 2.]

Almighty Jehovah, descend now and fill
This lodge with thy glory, our hearts with good-will;
Preside at our meeting, assist us to find
True pleasures in teaching good-will to mankind.

Thy wisdom inspired the great Institution;
Thy strength shall support it till nature expire,
And when the creation shall fall into ruin,
Its beauty shall rise through the midst of the fire.

The members all kneel and join hands, as in opening: and while in this attitude the most excellent reads the following passage of scripture: 2 Chron. vii. 1, 4: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering, and the sacrifices; and the glory of the Lord filled the house, and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their face to the ground upon the pavement, and worshipped, and praised the Lord, saying, *For he is good,* for his mercy endureth for ever.*" The most excellent master now kneels, and joins hands with the rest. They all then repeat in concert the words, "For he is good, for his mercy endureth for ever," six times, each time bowing their heads low towards the floor. [See plate 11, fig. 4.]

The members then balance six times as in opening, rise and balance six times more, and disengaging themselves from each other, take their seats.

The most excellent master then reads a charge to the candidate.

The lodge is closed as in preceding degrees.

* As the most excellent master reads these words, some brother who stands back of the candidates touches a piece of gum-camphire to a candle, and throws it with a sort of sleight of hand, all blazing, into the *pot of incense*, of the same combustible matter, which stands on the *altar* before the kneeling brethren, which instantly ignites and makes a very brilliant light.

ROYAL ARCH DEGREE.

The circumstances on which this degree was founded, according to *Masonic tradition*, are briefly these:—

At the destruction of Jerusalem, by Nebuchadnezzar, *three most excellent master Masons* were taken prisoners, and conveyed captives to Babylon, where they remained in bondage seventy years, until the reign of Cyrus, king of Persia, by whose proclamation they were liberated, and permitted to return to Jerusalem, to assist in rebuilding the temple. After travelling over rough and rugged roads, for many days, they arrived at the "*outer veil of the tabernacle*," erected near the ruins of the temple. This tabernacle was an oblong square, inclosed by four *veils*, or curtains, and divided into separate apartments, by *four* cross veils, including the west end veil, or entrance. The veils were parted in the centre, and guarded by four guards, with drawn swords.

In the "*Easternmost*" end of the tabernacle, Haggai, Joshua, and Zerubbabel usually sat in grand council, to examine all who wished to be employed in the noble and glorious work of rebuilding the temple. Since that time, every chapter of royal arch Masons, if properly formed, is a correct representation of this *tabernacle*. [See plate 12.]

These three most excellent masters, on their arrival, were introduced to the grand council,* and employed, furnished with tools, and directed to commence their labours at the north-east corner of the ruins of the old temple, and to clear away and remove the rubbish, in order to lay the foundation of the new. The grand council also gave them strict orders to preserve whatever should fall in their way (such as specimens of ancient architecture, etc.), and bring it up for their inspection.

The three most excellent masters repaired to the desig-

* High priest, king, and scribe.

nated place, and commencing work, discovered, among other things, "a secret vault," in the vortex of which they found treasures of incalculable benefit to the *craft*, and to the *world generally*.

For the remaining part of this history the reader is referred to the ceremonies of exalting companions to this degree, which (if *Masonic* veracity can be relied on), is literally a recapitulation of the adventures of the notorious *three* who founded this degree.

All legally constituted bodies of Masons, from the degree of entered apprentice to that of most excellent master, are called *Lodges*; and all legal assemblies of royal arch Masons, *Chapters*.

A chapter consists of nine officers, acting under a charter or warrant, from the grand chapter within whose jurisdiction it is convened. The charter or warrant empowers each chapter to confer four degrees, viz., mark master, past master, most excellent master, and royal arch.

The officers of the chapter when installed, have not only a right of ruling and conducting its own affairs, but also those of the three lodges under their jurisdiction.

The following list of officers of the *chapter* will show how they rank in the lodges.

Chapter Officers.		Officers of a Mark Master's Lodge.
1. High priest	as	1. Right worshipful master.
2. King,		2. Senior warden
3. Scribe,		3. Junior warden.
4. Captain of the host,		[as marshal, or master of ceremonies.]
5. Principal sojourner,		4. Senior deacon.
6. Royal arch captain,		5. Junior deacon.
7. Grand master of 3d veil,		6. Master overseer.
8. Grand master of 2d veil,		7. Senior overseer.
9. Grand master of 1st veil,		8. Junior overseer.

These are the requisite number of officers to open a chapter or lodge, according to the *oaths* and rules of these degrees. In addition to these they have three other officers, viz.:

Secretary,	as	Secretary.
Treasurer,		Treasurer.
Guard,		Tyler.

The officers and companions of the chapter being stationed [as in plate 12], the presiding officer proceeds to *business* as follows:

H.P. Companions, I am about to open a chapter of royal arch Masons in this place for the dispatch of business, and will thank you for your attention and assistance. If there is any person present who is not a royal arch Mason, he is requested to retire.* [Gives one rap with his gavel, which brings the captain of the host on his feet, and continues], Companion captain of the host, the first care of congregated Masons?

C.H. [giving the sign, as in plate 13, fig. 1]. To see the tabernacle duly guarded, most excellent.

H.P. Attend to that part of your duty, and inform the guard that we are about to open a chapter of royal arch Masons in this place for the dispatch of business, and direct him to guard accordingly.

Captain of the host stations the guard at the outside of the door, gives him his orders, closes the door, and makes an alarm of three times three on the inside, to ascertain that the guard is on his post; the guard answers by nine corresponding *raps*; the captain of the host then gives one, and guard does the same; the captain of the host returns to his post, and addressing the high priest, says, "The chapter is duly guarded, most excellent."

H.P. How guarded?

C.H. By a companion of this degree at the outer avenue, with a drawn sword in his hand.

H.P. His duty there?

C.H. To observe the approach of all cowans and eavesdroppers, and see that none *pass or repass* but such as are duly qualified.

H.P. Companions, we will be clothed.

The companions place the furniture of the chapter in proper order, clothe with their various jewels, robes, and badges of this degree, and draw aside the veils, which bring the hall into one apartment, and resume their seats. The high priest then gives two raps with the gavel, which brings all the officers on their feet, while the following lecture is

* If there are any strangers present or persons who are not known to be royal arch Masons, they are invited into the preparation room, and a committee appointed to examine them.

given, or questions asked by the high priest, and answered by the captain of the host, or some other officer that is qualified.

Q. Companion captain of the host, are you a royal arch Mason?

A. *I am, that I am.*

Q. How shall I know you to be a royal arch Mason?

A. By three times three.

Q. Where was you made a royal arch Mason?

A. In a just and legally constituted chapter of royal arch Masons, consisting of most excellent high priest, king and scribe, captain of the host, principal sojourner, royal arch captain, and the three grand masters of the veils, assembled in a room or place, representing the tabernacle, erected by our ancient brethren, near the ruins of king Solomon's temple.

Q. Where is the high priest stationed, and what are his duties?

A. He is stationed in the sanctum sanctorum. His duty with the king and scribe is to sit in the grand council to form plans and give directions to the workmen.

Q. The king's station and duty?

A. Station, at the right hand of the high priest; duty, to aid him by his advice and counsel, and in his absence, to preside.

Q. The scribe's station and duty?

A. Station, at the left hand of the high priest; duty, to assist him and the king in the discharge of their duties, and to preside in their absence.

Q. The captain of the host, station and duty?

A. Station, at the right hand of the grand council; duty, to receive their orders, and see them duly executed.

Q. The principal sojourner's station and duty?

A. Station, at the left hand of the grand council; duty, to bring the blind by a way that they knew not; to lead them to paths they have not known, to make darkness light before them, and crooked things straight.

Q. The royal arch captain's station and duty?

A. Station, at the inner veil, or entrance to the sanctum sanctorum; duty, to guard the same, and see that none pass, but such as are duly qualified, and have the proper pass-words and signet of truth.

Q. What is the colour of his banner?

A. White, and is emblematical of that purity of heart and rectitude of conduct, which is essential to obtain admission into the divine sanctum sanctorum above.

Q. The stations and duties of the three grand masters of the veils?

A. Station, at the entrance of their respective veils; duty, to guard the same, and see that none pass but such as are duly qualified, and in possession of the proper passwords and tokens.

Q. What are the colours of their banner?

A. That of the third, scarlet; which is emblematical of fervency and zeal, and the appropriate colour of the royal arch degree. It admonishes us to be fervent in the exercise of our devotions to God, and zealous in our endeavours to promote the happiness of men. Of the second, purple; which being produced by a due mixture of blue and scarlet, the former of which is the characteristic colour of the symbolic, or three first degrees. It teaches us to cultivate and improve that spirit of harmony between the brethren of the symbolic degrees, and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy. Of the first, blue; the peculiar colour of the three ancient or symbolical degrees. It is an emblem of universal friendship and benevolence, and instructs us, that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven itself.

Q. The treasurer's station and duty?

A. Station, at the right hand of the captain of the host; his duty, to keep a just and regular account of all the property and funds of the chapter placed in his hands, and exhibit them to the chapter when called upon for that purpose.

Q. The secretary's place in the chapter?

A. Station, at the left of the principal sojourner; his duty, to issue the orders and notifications of his superior officers, record the proceedings of the chapter proper to be written, to receive all monies due to the chapter, and pay them over to the treasurer.

Q. Guard's place and duty?

A. His station is at the outer avenue of the chapter: his duty, to guard against the approach of cowans and

eavesdroppers, and suffer none to pass or repass but such as are duly qualified.

The high priest then directs the companions to assemble around the altar for the purpose of opening a chapter of royal arch Masons. The companions kneel upon the right knee in a circle round the altar, leaving an opening for the high priest, king, and scribe. The high priest standing up reads the following passage of scripture. [2 Thess. iii. 6—18.]

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that ye received of us; for yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we command you, that if any would not work neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now, them that are such, we command and exhort that with quietness they work and eat their own bread," etc.

The high priest, king, and scribe, then take their places in the circle, kneeling on the right knee, each companion crosses his arms and gives his right hand to his left hand companion, and his left hand to his right hand companion. In this position they all give the pass-word, "RABBONI," commencing with the king on the right of the high priest, who whispers in his ear the word "*Rabboni*"; the king receives it from his right hand companion, and he from the next; in like manner the word goes round to the scribe, and from him to the high priest, who says, "the word is right"; all balance "three times three," with their hands joined, bringing them down on their knees nine times, making a *pause* between each three; they then rise and give the signs from the entered apprentice degree to the royal arch inclusive, after which the companions join in squads of *three*, for the purpose of giving the *grand omnific* royal arch word. [See plate 13, fig. 6.] This is done as follows: Each of the three companions with his right hand takes hold of the right wrist of the left hand companion,

and with his left hand takes hold of the left wrist of the right hand companion, and places their right feet in front, with the hollow to the centre so that the toe of *each one* touches the heel of the right hand man; this is called "*three times three*," that is, *three* right feet forming a *triangle*; *three* left hands forming a *triangle*, and *three* right hands forming a *triangle*. In this position each repeats as follows:

As we three did agree,
In peace, love and unity,
The *sacred word* to keep,
So we three do agree,
In peace, love, and unity,
The *sacred word* to search;
Until we three,
Or three such as we, shall agree
To close this royal arch.

They then balance "*three times three*," bringing the right hand with some violence down upon the left. The right hands are then raised above their heads, and the "*word*," Jah-buh-lun Je-ho-vah, G-o-d, are given at low breath: each companion pronounces each syllable or letter as follows:

1st.	2nd.	3rd.
JAH	BUH	LUN.
	JAH	BUH.
LUN		
		JAH.
BUH	LUN.	
JE	HE	VAH.
	JE	HO
vah.		
		JE
HO	VAH.	
G	O	D.
	G	O
D.		
		G
O	D.	

After the "*word*" is thus given, the high priest inquires if "the word is right?" each squad replies, "the word is right."

The officers and companions resume their seats. The high priest raps three times with his gavel, the king re-

peats it, as also the scribe; this is done three times. The high priest rising, says, "I now declare this chapter of royal arch Masons opened in due and ancient form; and I hereby forbid all improper conduct whereby the peace and harmony of this chapter may be disturbed, under no less penalties than the bye-laws, or a majority of the chapter may see fit to inflict." He directs the captain of the host to inform the guard that the chapter is open, which being done, the chapter is ready for business.

The secretary reads the minutes of the last meeting, and if there were candidates proposed, they are generally balloted for, as in the preceding degrees. The principal sojourner then repairs to the preparation room, prepares *them* for the degree, and makes the alarm at the door.*

The captain of the host rises and says, "There is an alarm at the door, most excellent."

H.P. Attend to the cause of that alarm, and see who comes there.

The captain of the host repairs to the door, and raps nine times, and the principal sojourner once, which the captain of the host answers, and opens the door, inquiring "Who comes there?"

P.S. Three worthy brothers, who have been *initiated*, *passed*, and *raised* to the sublime degree of master Masons, *advanced* to the honorary degree of mark master, *presided* as master in the chair; and at the completion and dedication of the temple, were received and *acknowledged* most excellent masters; and now wish for further light in Masonry, by being *exalted* to the august sublime degree of holy royal arch.

C.H. [to candidates]. Is it of your own free will and accord you make this request?

Can. [prompted]. It is.

C.H. Are they duly and truly prepared?

* A clause in the oath of a royal arch Mason runs thus: "I furthermore promise and swear, that I will not be at the exaltation of more or *less* than *three* candidates, at one and the same time." In case there is not that number to take the degree, the deficiency is made up by volunteers from the chapter. The candidates are prepared by taking their coats off, tying a bandage round the eyes, and coiling a rope *seven times* around the body of each, which unites them together, with about three feet of *slack rope* between them. As they enter the "living arches," groping one after the other, it reminds one of the economical manner of fattening hogs in Westphalia, as described by Hudibras.

P.S. They are.

C.H. Have they made suitable proficiency in the preceding degrees?

P.S. They have.

C.H. By what further right, or benefit, do they expect to gain admission to this chapter of royal arch Masons?

P.S. By the benefit of a pass.

C.H. Have they that pass?

P.S. They have it not; but I have it for them.

C.H. Advance and give it.

The principal sojourner whispers in his ear the word RABBONI.

C.H. The word is right; you will wait a time, until the most excellent high priest be informed of their request, and his answer returned.

The captain of the host closes the door, and returns to his place in the chapter, gives the *alarm*, which is answered by the high priest, who asks the same questions, and receives the same answers from the captain of the host, as were asked and given at the door.

H.P. Since this is the case, you will let them enter this chapter of royal arch Masons, and be received under a *living arch*.

The captain of the host repairs to the door, opens it and says, "It is our most excellent high priest's order, that the candidates enter this chapter of royal arch Masons, and be received under a *living arch*."*

P.S. [walks in, leading the candidates by the rope, and says], Companions, you will follow me. I will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light

* The *living arch* is formed by a number of companions standing in two lines, extending from the door to the centre of the chapter; the two lines face inwards, and each companion takes hold, and locks his fingers with those of his companion opposite; and as the candidates pass under each couple, they place their knuckles upon the necks and backs of the candidates (similar to the manner that old women sometimes knead bread), the candidates generally find themselves prostrate on the floor, before they get half way through the *living arch*; and one placing his feet against the shoulders (and perhaps face) of the one behind him, endeavours to force his way through, like a man swimming.

before them, and crooked things straight. These things will I do unto them, and will not forsake them. Stoop low, brethren: he that humbleth himself, shall be exalted.* Having got through the arches, the candidates are conducted once round the chapter, and directed to kneel at the altar to receive the obligation.

P.S. [then addresses the candidates], Brethren, as you advance in Masonry, your obligation becomes more binding. You are now kneeling at the altar for the seventh time; and about to take a solemn oath, or obligation, which, like your former obligations, is not to interfere with the duty you owe to your country, or Maker. If you are willing to proceed, you will repeat your christian and surname, and say after me:

"I, A. B., of my own free will and accord, in presence of Almighty God, and this chapter of royal arch Masons, erected to God, and dedicated to Zerubbabel, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not reveal the secrets of this degree to any of an inferior degree, nor to any being in the known world, except it be to a true and lawful companion royal arch Mason, or within the body of a just and legally constituted chapter of such; and never unto him, or them, whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information given.

I furthermore promise and swear, that I will not wrong this chapter of royal arch Masons, or a companion of this degree, out of the value of any thing, myself, or suffer it to be done by others, if in my power to prevent it.

I furthermore promise and swear, that I will not reveal the key to the ineffable characters of this degree, nor retain it in my possession, but will destroy it whenever it comes to my sight.

I furthermore promise and swear, that I will not speak the grand omnific royal arch word, which I shall hereafter receive, in any manner, except in that in which I shall re-

* The principal sojourner passes under the arch, which is *raised up* for him, but *lowered* when the candidates come under it; and unless their backs are very stubborn, will be forced to the alternative of crawling upon knees and elbows.

ceive it, which will be in the presence of three companion royal arch Masons, myself making one of the number; and then by *three times three*, under a living arch, and at low breath.

I furthermore promise and swear, that I will not be at the exaltation of candidates in a clandestine chapter, nor converse upon the secrets of this degree with a clandestine made Mason, or with one who has been expelled or suspended, while under that sentence.

I furthermore promise and swear, that I will not assist, or be present at the exaltation of a candidate to this degree, who has not received the degrees of entered apprentice, fellow craft, master mason, mark master, past master, and most excellent master.

I furthermore promise and swear, that I will not be at the exaltation of *more or less* than *three* candidates at one and the same time.

I furthermore promise and swear, that I will not be at the forming or opening of a chapter of royal arch Masons, unless there be present nine regular royal arch masons, myself making one of that number.

I furthermore promise and swear, that I will not speak evil of a companion royal arch Mason, behind his back, nor before his face, but will apprize him of all approaching danger, if in my power.

I furthermore promise and swear, that I will support the constitution of the general grand royal arch chapter of the United States of America; together with that of the grand chapter of this state, under which this chapter is holden; that I will stand to, and abide by all the bye-laws, rules, and regulations of this chapter, or any other chapter of which I may hereafter become a member.

I furthermore promise and swear, that I will answer and obey all due signs and summons, handed, sent, or thrown to me from a chapter of royal arch Masons, or from a companion royal arch Mason, if within the length of my cable-tow.

I furthermore promise and swear, that I will not strike a companion royal arch Mason, so as to draw his blood in anger.

I furthermore promise and swear, that *I will employ* a companion royal arch Mason, in *preference to any other person* of equal qualifications.

I furthermore promise and swear, that I will assist a companion royal arch Mason, when I see him engaged in *any* difficulty, and will *espouse his cause* so far as to *extricate* him from the same, *whether he be RIGHT or WRONG!!!*

I furthermore promise and swear, that I will keep *all* the *secrets* of a companion royal arch Mason (when communicated to me as *such*, or I knowing them to be *such*), *without exceptions.**

I furthermore promise and swear, that I will be aiding and assisting all *poor* and *indigent* companion royal arch Masons, their widows and orphans, *wheresoever dispersed around the globe;* they making application to me as such, and I finding them *worthy*, and can do it without *any material* injury to myself or family. To all which I do most solemnly, and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, than to have my *skull smote off*, and my *brains exposed to the scorching rays of the meridian sun*, should I knowingly or wilfully violate, or transgress *any part* of this my solemn oath or obligation of a royal arch Mason. So help me God, and keep me steadfast in the due performance of the same." [Kissing the book seven times.]

P.S. Companions, you will arise and follow me. For although you are obligated royal arch masons, yet as the secrets of this degree are of infinitely more importance than any that precede it, it is necessary that you should travel through rough and rugged ways, and pass through many trials, in testimony of your fidelity to the order, before you can be instructed in the more important secrets of this degree.

The candidates are conducted once round the chapter, and directed to kneel; while the principal sojourner reads the following prayer.

P.S. "Supreme Architect of universal nature, who by thine Almighty word, didst speak into being the stupendous arch of heaven, and for the instruction and pleasure of

* I have seen this point in the oath given in three different ways, that is, the phraseology of the sentence varied, but it always covers or comprehends, murder and treason; sometimes it is expressed "*murder and treason not excepted.*"

thy rational creatures, didst adorn us with greater and lesser lights, thereby magnifying thy power and endearing thy goodness unto the sons of men, we humbly adore and worship thine unspeakable perfection! We bless thee, that when man had fallen from his innocence and his happiness, thou didst leave him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee, that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved to us, while travelling the *rugged path* of life; especially would we at this time, render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee, have been favoured with new inducements, and been laid under new and stronger obligations of virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the book of nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a happy and lasting effect upon our lives! O thou who didst aforetime appear unto thy servant Moses *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind! May all thy *miracles and mighty works* fill us with thy dread, and thy goodness impress us with a love of thy holy name! May *holiness to the Lord* be engraven upon all our thoughts, words and actions! May the incense of piety ascend continually unto thee, from the altar of our hearts, and burn day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee! And since sin has destroyed within us the first temple of purity and innocence may thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former! Amen, so mote it be."

After prayer, the principal sojourner says, "Companions, arise, and follow me."

He conducts them once around the chapter, during which time he reads from Exodus, iii, 1-6.

"Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked, and behold the bush burned with fire, and the bush was not consumed."

By the time this reading is ended, the candidates have arrived in front of a representation of the burning bush, placed in a corner of the chapter: when the principal sojourner directs them to halt, and slips up the bandage from their eyes.

A companion who performs this part of the scene, viz., personating Deity, steps behind the burning bush, and calls out vehemently, "Moses! Moses!!" [The principal sojourner answers for candidate, "Here am I."]

The companion behind the bush exclaims still more vehemently, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob."

The principal sojourner then directs them to kneel down and cover their faces, and says, "And Moses hid his face, for he was afraid to look upon God."

The principal sojourner then says to the candidates, "Arise and follow me," and leads them three times around the chapter during which time he reads the following passage of scripture.

II Chron. xxxvi, 11-20. "Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against Nebuchadnezzar, and stiffened his neck and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, because he had compassion on his people, and on his dwelling

place. But they mocked the messengers of God, and despised his word, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

"Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the King, and his princes: all these he brought to Babylon.

"And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia."

As the principal sojourner commences reading, "Therefore he brought upon them the king of the Chaldees," etc., a scene of confusion takes place not easily described. The intention of it is to represent the siege and destruction of Jerusalem. They commence by rolling cannon balls, clashing old swords, and discharging pistols, and finally a general shouting, groaning, whistling, stamping, and throwing down benches, etc., are heard in all parts of the hall.

In the meantime, the candidates are thrown down, bound, and dragged out into the preparation room, and the door closed.

In a few minutes there is heard a great shout of rejoicing, each one in the chapter exclaiming, "*Hurrah, for the captives!*" This is repeated several times: the door is then opened by the captain of the host, who informs the candidates that Cyrus has made a proclamation to build a second temple at Jerusalem, and that they are at liberty to return.

The principal sojourner (who is all this time with the candidates), requests that the proclamation be read to them.

The captain of the host reads as follows:

"Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also

in writing, saying, Thus saith Cyrus, king of Persia : The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem."

C.H. What say you to the proclamation; are you willing to go up?

P.S. [After consulting the candidates, says]: We are willing to go up to Jerusalem; but we have no *pass-word*, whereby to make ourselves known to our brethren; when we arrive there, what shall we say to them?

C.H. [Reads Exodus iii, 13, 14.]

"And Moses said unto God, Behold! when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name; what shall I say unto them? And God said unto Moses, *I am, that I am:* and thus thou shalt say unto the children of Israel, *I am* hath sent me unto you."

P.S. We will go up. Companions, you will follow me: our pass-word is, "*I am, that I am.*"

As they enter the chapter, they again pass under the living arch, and the principal sojourner says, "Stoop low, brethren. He that humbleth himself shall be exalted.* The arches grow heavier every time they are passed; but the conductor consoles his dupes by reiterating, "*This is the way* many great and good men have travelled before you; never deeming it derogatory to their dignity to *level themselves with the fraternity.* I have often travelled this road from Babylon to Jerusalem, and generally find it rough and rugged. However, I think I never saw it much smoother than it is at the present time."

By this time, the candidates have stumbled over the *rugged road*, and arrived again at the entrance of the *living arch.* [See plate 15.]

P.S. Companions, here is a very difficult and dangerous

* On one side of the hall or chapter, the living arches are formed; on the other side is what is called the "*rugged road.*" This is generally made of blocks and logs of wood, old chairs, benches, etc.

place ahead, which lays directly in our way. Before we attempt to pass it, we must kneel down and pray.

Principal sojourner reads Ps. cxli.

"Lord I cry unto thee; make haste unto me; give ear unto my voice. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil. Mine eyes are unto thee, O God, the Lord: in thee is my trust; leave not my soul destitute. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape."

The candidates arise, pass under the arch, over the rugged road, and kneel, while the principal sojourner reads from Ps. cxlii.

P.S. Let us pray:

"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I showed before him my trouble. When my spirit was overwhelmed within me, then thou knowest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and behold, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said Thou art my refuge and my portion in the land of the living. Attend unto my cry, for I am brought very low; deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name."

Passing round as before, the candidates kneel while Ps. cxliii is read.

P.S. Let us pray.

"Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Hear me speedily, O Lord: my

spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning: for in thee do I trust: cause me to know the way wherein I should walk: for I lift up my soul unto thee. Bring my soul out of trouble. And of thy mercy cut off mine enemies; for I am thy servant."

The principal sojourner now informs the candidates they have arrived in sight of the ruins of the *old temple*, near the outer veil of the tabernacle,* at the same time making an alarm, by stamping on the floor, "*three times three*," which brings out the master from the first veil.

M. 1st V. Who comes here? Who dares approach this first veil of our sacred tabernacle? Who are you, and what are your intentions?

P.S. Three weary sojourners from Babylon, who have come up thus far, to aid and assist, in the noble and glorious work of rebuilding the house of the Lord, without the hope of fee or reward.

M. 1st V. How do you expect to enter this first veil?

P.S. By the pass-word "*I am that I am*," which we received in Babylon.

M. 1st V. The pass is right, you have my permission to enter this first veil. [The candidates walk in, and their bandages are raised.] Three most excellent masters you must have been, or thus far you could not have come; but further you cannot go, without my *words*, *sign*, and *word* of *exhortation*. My *words* are, *Shem*, *Ham*, and *Japhet;* my *sign* is this [See plate 13, fig. 4], in imitation of one given by God to Moses, when he commanded him to cast his *rod upon* the *ground* thus [casting down a cane] and it became a *serpent;* but putting forth his hand, and taking it up by the tail, it became a rod in his hand as before. My word of exhortation is explanatory of this sign, and is to be found in the writings of Moses, and is as follows, Exodus iv, 1-10.

P.S. Companions, we have passed the first guard, and will make an alarm at the second veil.

* Here the veils are suspended through the hall, and the officers take their seats (except the principal sojourner, who is with the candidates through the whole ceremony), as in plate 12.

M. 2nd V. Who comes there? Who dares approach the second veil of our sacred tabernacle?

P.S. Three weary sojourners from Babylon, etc. [as before].

M. 2nd V. How do you expect to enter the second veil?

P.S. By the *words, sign,* and *word of exhortation* of the master of the first veil.

M. 2nd V. Give them [words given as before], they are right, you have my permission to enter this second veil. [Pass in.] Three most excellent masters you must have been, or thus far you could not have come; but further you cannot go without my *words, sign,* and *word of exhortation.* My words are *Shem, Japhet,* and *Adoniram;* my *sign* is this [See plate 13, fig. 5], it is in imitation of one given by God to Moses, when he commanded him to thrust his hand into his bosom, and taking it out it became as leprous as snow. My word of exhortation is explanatory of this sign, and is found in the writings of Moses.

P.S. Companions, we will pass on, and make an alarm at the third veil.

M. 3rd V. Who comes there? who dare approach this third veil of our sacred tabernacle?

P.S. Three weary sojourners [as before].

M. 3rd V. How do you expect to enter?

P.S. By the *words, sign,* and *word of exhortation* of the master of the second veil.

M. 3rd V. Give them [given as before], they are right. Enter. Three most excellent masters you must have been, or thus far you could not have come; but further you cannot go without my *words, sign,* and *word of exhortation.* My words are *Haggai, Joshua,* and *Zerubbabel;* my sign is this [See plate 13, fig. 5], my word of exhortation is explanatory of this sign, and is found in the writings of Moses. I also present you with the signet of Zerubbabel.

P.S. Companions, we have passed the third veil, we will make an alarm at the fourth veil.

R.A.C. Who comes there? who dares approach this fourth veil of our sacred tabernacle, where incense burns day and night upon our holy altar? who are you, and what are your intentions?

P.S. Three weary sojourners from Babylon, who have come up thus far, to aid and assist in the noble and glorious

work of rebuilding the house of the Lord, without the hope of fee or reward.

R.A.C. How do you expect to enter the fourth veil of our sacred tabernacle?

P.S. By the *words, sign,* and *word of exhortation* of the master of the third veil.

R.A.C. Give them [word, etc., of third veil given]; they are right; you have my permission to enter.* [Enter.] Three most excellent masters you must have been, or thus far you could not have come. I will now make an alarm and present you to the *grand council.*

H.P. Who comes here?

P.S. Three weary sojourners from Babylon, who have come up thus far to aid and assist in rebuilding the house of the Lord, without the hope of fee or reward.

H.P. Have you the signet of Zerubbabel?

P.S. We have [presenting a triangular piece of metal with the words *Zer-ubba-bel* engraved on it.]

The high priest takes it, reading as follows:—"In that day, will I take thee, O, Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a *signet,* for I have chosen thee." [Turning to the king.] Companion king, are you satisfied this is the signet of Zerubbabel?

K. I am satisfied, most excellent, that it is [taking it into his hand and scrutinising it very sagaciously].

H.P. Companion scribe, are you satisfied that it is the signet of Zerubbabel?

S. [looking shrewd]. I am satisfied, most excellent.

H.P. [drawing it across his forehead, in imitation of the penalty]. *Signet of truth,* holiness to the Lord! [The king and scribe take and give the sign, repeating "Holiness to the Lord."]

H.P. It is the opinion of the *grand council,* that you have represented the signet of Zerubbabel. But owing to difficulties having arisen from the introduction of strangers among the workmen, none are allowed to undertake in the noble and glorious work, but the true descendants of the twelve tribes. It is necessary you should be very particu-

* The veils are drawn aside, the candidates enter, and for the first time are permitted to behold the "*grand council,*" high priest, king, and scribe, by the light of ignited *gum camphor* in an urn upon the altar.

lar in tracing your genealogy. Who are you, and what are your intentions?

P.S. We are of your own kindred, the descendants of those noble families of Giblimites, who wrought so hard at the building of the first temple. We have been regularly *initiated* as entered apprentice Masons, *passed* to the degree of fellow craft, *raised* to the sublime degree of master Mason, *advanced* to the *honorary* degree of mark master, *presided* as master in the chair, and at the completion and dedication of the temple, were acknowledged as most excellent masters. We were present at its destruction by Nebuchadnezzar, and by him were carried away captive to Babylon; where we remained servants to him and his successors, until the reign of Cyrus, king of Persia, by whose proclamation we were liberated, and have come up thus far to aid and assist in the noble and glorious work of rebuilding the house of the Lord, without the hope of fee or reward.

H.P. Let the captives be unbound, and brought to light. Companion king, I think we had better employ these sojourners. They look like good hardy men: just such men as we want about the building. What say you?

K. It is my opinion, most excellent, they are very expert *workmen*. I wish they might be examined.

H.P. What is your opinion, companion scribe?

S. If they can satisfy us they are Free Masons, I shall be in favour of employing them immediately.

H.P. You say you are entered apprentice Masons? Satisfy the grand council.

All give the signs of the first degree.

H.P. Are you satisfied, companion king?

K. I am satisfied, most excellent [bows gracefully].

H.P. Are you satisfied, companion scribe?

S. I am satisfied, most excellent.

H.P. The grand council are satisfied you are entered apprentice Masons. Can you satisfy them you are fellow craft Masons?

Candidates give the signs of the fellow craft, which causes the same remark from the grand council as the first. In like manner, the signs of each degree are given, up to the most excellent master's degree, inclusive.

After a little consultation, the "*grand council*" agree

to employ them, and furnish them with working tools,* and direct them to repair to the north-east corner of the ruins of the *old temple*, with orders to remove the rubbish, preparatory to laying the foundation for the *new*, and be very careful to preserve everything that falls in their way, that they think will be of any service to the craft, and bring it up to the grand council.

P.S. [to candidates]. Follow me.

Each one shoulders his tool, and follows the principal sojourner, in Indian file, to one corner of the hall, where they find a quantity of blocks, brick-bats, etc., and among other things, a *key stone*. They commence removing the *rubbish*, under which they discover a *trap door*, and finding the key stone, take it up to this grand council.

H.P. Companion king, have you further business to lay before the grand council?

K. I have nothing, most excellent.

H.P. Have you anything, companion scribe?

S. I know of nothing, except it is to examine the workmen from the ruins of the temple. The workmen may come forward, and give an account of their labours.

P.S. Most excellent, in pursuance of your orders, we repaired to the ruins, and commenced our labours; and after labouring several days, we came to what we supposed to be an impenetrable rock; but one of the companions striking on it with his crow, it returned a hollow sound: and on closer examination, we found it to be the key stone of an arch, which with much difficulty, we succeeded in removing from its place; through the aperture of which we discovered an immense *vault*, curiously *arched*, and we have brought the key stone up, that it may be examined by the *grand council*.

H.P. You will present it. Companion king, this is a very valuable discovery indeed. It must be a key stone of a mark master Mason.

K. I think that is the stone wrought by our grand master *Hiram Abiff*.

H.P. [addressing the scribe in the same manner, and re-

* The candidates are presented with a *pick-axe, crow, and shovel*, of the ordinary size, generally made of wood, and kept in the chapter for this use.

ceiving a like answer, draws the key stone across his forehead, and giving the sign]. The key stone of a "*mark master Mason; holiness to the Lord.*" [King and scribe do and say the same.]

H.P. [to candidates]. This is a *very* valuable discovery, indeed. No doubt it will lead to some important treasure, of inestimable value to the craft. Are you willing to pursue your labours, and endeavour to penetrate this *secret vault?*

P.S. [after consulting his companions]. We are, even to the risk of our lives.

H.P. Go: and may the God of your fathers be with you. Preserve every thing that falls in your way.

The principal sojourner and companions repair to the same place where they first commenced their labours; and raising the trap door, consult together, to ascertain who is willing to descend into the vault: one of the candidates agreeing to go down, they put a rope seven times round his body.

P.S. [to candidate descending into the secret vault]. It is necessary you should take a little precaution; that is, if you wish to descend still lower, pull the rope in your *left hand:* if you wish to ascend, pull that in your *right.*

Two companions take hold of each end of the rope, letting the candidate down eight or ten feet, to another *trap door*, where he finds three small *trying* squares: and giving the signal of ascending, is drawn violently up. Each candidate taking a square, repairs to the grand council. As they present themselves, the following passage of Scripture is read:—

ZECHARIAH iv. 9, 10. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; *and thou shalt know that the Lord of hosts hath sent me unto you.* For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel, with those seven."

The high priest then inquires of the king and scribe, as before, if they have any more business, etc.; and being answered in the negative, directs the candidates to come forward and give an account of their labours. The principal sojourner then relating what took place in the secret vault, delivers the three squares.

H.P. [drawing the square across his forehead]. The

jewels of our three ancient grand masters. Holiness to the Lord!

The king and scribe in turn do the same. The high priest inquires again if they are willing to penetrate this secret vault still further? The principal sojourner replies as before, that they are, even to the risk of their lives.

H.P. Go, and may the God of your fathers be with you; and remember your labour shall not go unrewarded.

They repair to the secret vault, letting down one of the companions, who raises the second trap door, and is let down about eight or ten feet further, where he finds the *ark* [see plate 14], gives the signal, and is drawn up. They take the *ark* and carry it up to the grand council, who after due inquiry into the business as before, direct the *workmen* from the secret vault to come forward and give an account of their labours.

P.S. Most excellent, in pursuance of your orders, we repaired to the secret vault, and let down one of the companions as before. The sun at this time was at its meridian height, the rays of which enabled him to discover a small box, or chest, standing on a pedestal, curiously wrought, and overlaid with gold: he involuntarily found his hand raised in this position [see plate 13, fig. 1] to guard his eyes from the intense light and heat reflected from it. The air becoming exceedingly offensive, he gave the signal of ascending, and was immediately drawn out. We have brought the *ark* up, for the examination of the grand council.

H.P. [looking at the *ark* apparently much surprised]. Companion king, this is the ark of the covenant of God! [The king and scribe declare the same.]*

H.P. [taking the ark]. We will open this ark, and see what valuable treasure it contains [opens it and takes out a book]. Companion king, here is a very ancient looking book; what can it be? Let us read from the first page (reads).

Genesis i. 1-3. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

* Probably they go on the principle, that, "*a lie well stuck to, is as good as the truth.*"

Deut. xxxi. 24-26. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Exodus xx. 21. "And thou shalt put the mercy seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee."

H.P. This is a book of the law, long lost, but now found; holiness to the Lord!

A book of the law, long lost, but now found; holiness to the Lord!!

A book of the law, long lost, but now found; holiness to the Lord!!!* (The king or scribe each do the same once.)

H.P. (to candidates). You now see that the world is indebted to Masonry for the preservation of this sacred volume. Had it not been for the wisdom and precaution of our ancient brethren, this, the only remaining copy of the law, would have been destroyed, at the destruction of Jerusalem. (Takes a little pot out of the ark.) Companion king, what can this be? A pot of manna. We will read in the book of the law, and see what that says. Reads from Hebrews ix. 2-5.

A pot of manna: holiness to the Lord. [King and scribe as before.] Companions, we read in the *book of the law*, that "He that overcometh, will I give to eat of the *hidden manna*." Come forward, companions, you are entitled to it. [Each one receives a small lump of *sugar*.] But how it came deposited here, we cannot now particularly speak. You must go higher in Masonry before you can know.

The high priest finds Aaron's *rod* in the ark, and also a *key* to the ineffable characters of this degree [see plate 13, fig. 7]: takes the key, and explains the characters on the four sides of the ark, thus:

H. "Deposited in the year three thousand." "By Solomon, king of Israel." "Hiram, king of Tyre, and

* Each time as the high priest repeats "A book of the law," etc., he gives the sign of the penalty of this degree. [See plate 13, fig. 1.]

Hiram Abiff." "For the good of Masonry generally, but the Jewish nation in particular."

H.P. [addresses candidates]. Companions, here are *three mysterious words*, in a triangular form, upon the ark, which, when first found, was covered with three squares, the jewels of our three ancient grand masters; and from this circumstance we *supposed* it to be the "Long lost master Mason's word"; and on applying the key to it, it proved our suspicions to be correct. It is the name of Deity in three languages, viz.: *Chaldee*, *Hebrew*, and *Syriac*, which is the long lost master Mason's word, and has now become the *grand omnific* royal arch word.

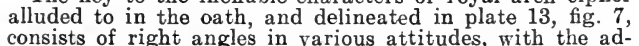
The word is given to the candidates as before described* [see plate 13, fig. 6]. The high priest then gives the candidates a history of the degree, as before herein given, and the chapter is closed in the same manner as it is opened; except that the high priest declares the chapter *closed*.

The key to the ineffable characters or royal arch cipher alluded to in the oath, and delineated in plate 13, fig. 7, consists of right angles in various attitudes, with the addition of a dot. Being dissected, it forms 26 distinct characters, corresponding with the 26 letters in the English alphabet.

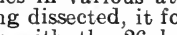
There are two ways, at least, of combining and using these characters for secret correspondence.

One method is to call the first sign, ⌋ a: the second, ⌋b; and so on, reading from left to right, thus:

a b c d e f g h i j k l m n o p q r s t u v

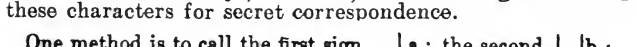


w x y z



The second mode to read the alphabet is as follows:

a b c d e f g h i j k l m n o p q r s t u

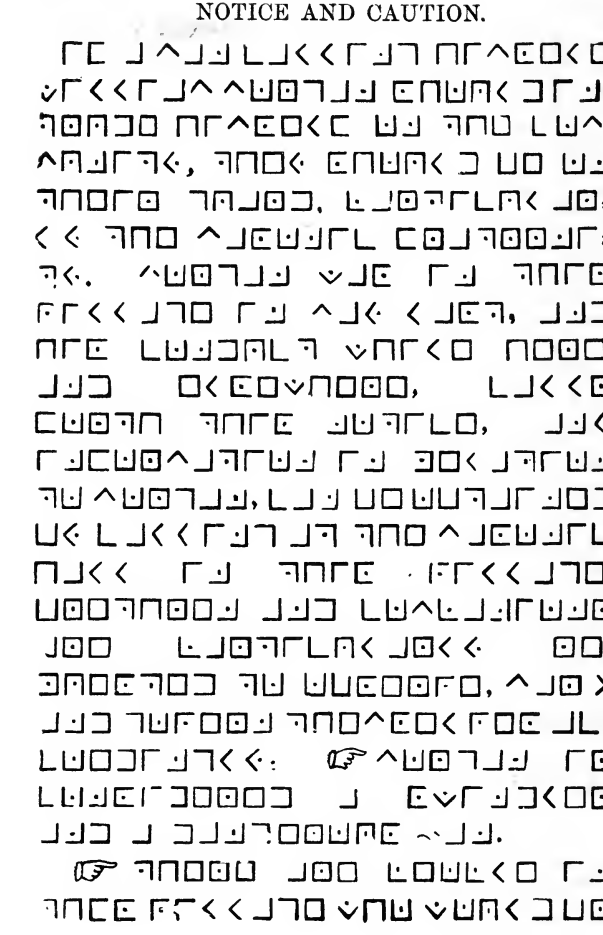


w x y z

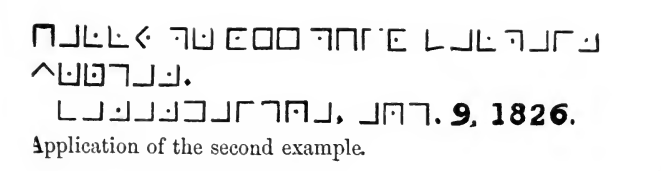
* In closing the chapter, the words are not given; they only raise the arch..and put their heads under, without giving the word.

Application of the first example.

NOTICE AND CAUTION.



Application of the second example.



* This is said to be the cipher used by the notorious Aaron Burr, in confidential communications to his companion royal arch accomplices, secretly to execute his treasonable plots against the government of the United States It fully illustrates the danger of secret combinations.

Had these letters fallen into the hands of any but royal arch Masons, they could not have read them, without the key, as in plate 13, fig. 7. And had they fallen into the hands of royal arch Masons, who disapproved of the treason, they would have felt (conscientiously) bound to conceal; having taken an oath, under the penalty of death, to "Conceal the secrets of a companion royal arch Mason, murder and treason not excepted."

ROYAL MASTER'S DEGREE.

The circumstances on which this degree was founded (according to *Masonic tradition*), originated at the building of King Solomon's Temple; our three ancient grand masters, viz.: Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff, at that time formed a resolution to reward all those master Masons who should prove themselves worthy by their fidelity, industry, and skill, by communicating to them the *omnific* word. This being agreed upon, it then became necessary to agree at what time, and under what circumstances it should be first communicated; this was a point not easily determined; several plans were proposed, and found exceptional, insomuch, that their deliberations upon this subject continued until a short time prior to the completion of the Temple; when it was proposed by Hiram Abiff, that the *word* should not be given, until the Temple was completed, and then only in the presence, and by the consent of all three; this plan was adopted, and they bound themselves by solemn oaths to a strict observance of the same. Not long after this agreement, Hiram Abiff went into the sanctum sanctorum, as it was his usual custom at high twelve to offer up his prayers to the Deity, and draw designs upon the trestle-board, and as he was returning, he was accosted at the entrance of the same by Adoniram, who in a very friendly manner inquired when he should receive the *omnific* word. Hiram Abiff replied, "My worthy friend Adoniram, it is uncertain when, or whether you will ever receive it, for, agreeable to arrangements lately entered into by Solomon, King of Israel, Hiram, King of Tyre, and myself, the word cannot be given until the Temple is completed, and then only in the presence of all three." Adoniram replied, "Supposing one of you three be removed hence by death, prior to the completion of the Temple, how then shall I expect to receive it?"

Hiram Abiff, pointing down and tapping the floor three

times with his foot, observed in a very solemn tone, "When I die they'll bury it there."*

The following passage gives an allusion to what is intended to be represented by this council.

"And he set the *cherubims* within the inner house, and they stretched forth the wings of the cherubims, so that the *wing* of the one touched the one wall, and the wing of the other touched the other wall, and their wings touched one another, in the midst of the house."

The ark called the glory of Israel, which was set in the middle of the "holy place, under the wings of the cherubims, was a small chest, or coffer," etc. The companions being thus arranged around the altar, the candidate is conducted into the room, or hall; soon after he enters, a companion, in imitation of Hiram Abiff, comes in and kneels at the altar (called sanctum sanctorum) and repeats the following prayer:—

"Thou, O God, knowest our downsitting and uprising, and understandest our thoughts afar off: shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while travelling in this vale of tears. Man that is born of woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not; seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass: turn from him, that he may rest, till he shall accomplish his day; for there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord, have compassion on the children of thy creation; administer them comfort in time of trouble, and save them

* It is believed by Masons, that Hiram Abiff had been forewarned of his approaching *awful* fate, of which we have a detailed account in the master Mason's degree. This history the author had word for word from the mouth of one Mr. Barney, who styles himself the grand lecturer of Masons; and if the history is merely fiction, probably Mr. B., like the author, was *duped* by some one who made it his business to peddle falsehoods.

with an everlasting salvation. Amen. So mote it be."

He rises and passes out of the sanctum sanctorum, under the extended wings of the cherubims. The candidate is directed to walk up to him and accost him as follows: "Our grand master, Hiram Abiff, when shall I expect to receive the master Mason's word?"

H.A. My worthy companion Adoniram, etc.

The same conversation passes, as related in the history of this degree. The candidate personates Adoniram, and the other companion Hiram Abiff.

The obligation of this degree is given in different ways. When the author received his degree, which was in a regular council, the obligation was thus, viz.: "Do you promise, upon the oath of a royal arch Mason, to keep the secrets of this degree?" Ans. "I do."

Lecture.

If A and B wish to examine each other on this degree, they will proceed as follows:

A. Taps the floor three times with his toe, and says, "Do you know anything about this?"

B. I know something about it

A. What do you know about it?

B. I know something about the beginning of it.

B. Then taps the floor three times, and says, "Do you know anything about this?"

A. I know something about it.

B. What do you know about it?

A. I know something about the ending of it.

B. What is the beginning?

A. Alpha.

B. What is the ending?

A. Omega.

The grip is given by taking each other by the wrist (as two children do to make a seat for the third), that is, A takes hold of the wrist of his left hand with his right; B does the same, and with the left hand, they each take hold of the other's right wrist, so that the four hands form a square.

The words are given by quitting the hold of your own wrist, extending your left arm downwards at the full

length, keeping hold of your companion's right wrist;* at the same time, place your right feet together, toe to heel, so as to form two sides of a triangle; looking down at the feet, each in a low tone says, *Alas, poor Hiram!* [See plate 17, fig. 9.]

The sign of this degree is given by placing the forefinger of the right hand upon the lips. [See plate 17, fig. 1.]

It is used as a caution to a companion, when you wish him to keep silence.

The following will serve to cast some *light* on this degree.

"This degree cannot legally be conferred on any but royal arch Masons, who have taken all the preceding degrees; and it is preparatory to that of the select master. Although it is short, yet it contains some valuable information, and is intimately connected with the degree of select master. It is also enables us with ease and facility to examine the privileges of others to this degree, while, at the same time, it proves ourselves."

The following passages of Scripture, etc., are considered to be appropriate to this degree.

Rev. xxii. 12-14. "And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

* This is said by Masons to represent a broken square, and is emblematical of the untimely death of Hiram Abiff.

SELECT MASTER'S DEGREE.

This degree is the summit and perfection of ancient Masonry: and without which the history of the royal arch degree cannot be complete. It rationally accounts for the concealment and preservation of those essentials of the craft which were brought to light at the erection of the second temple, and which lay concealed from the Masonic eye, four hundred and seventy years. Many particulars relative to those few, who, for their superior skill, were selected to complete an important part of king Solomon's temple, are explained; and here too, is exemplified an instance of *justice* and *mercy*, by our ancient patron towards one of the craft, who was led to disobey his commands, by an over *zealous* attachment for the institution. It ends with a description of a particular circumstance, which characterises the degree.

For form of council, see plate 16.

The *first officer* is seated in the east (council chamber), under a rich canopy, dressed in royal purple robes, a golden crown on his head, and sceptre in his hand; and a gold trimmed *collar* on his neck, to which is suspended a gold trowel. He represents king Solomon, and is styled, thrice illustrious grand master.

The *second officer* is on his right, with the same dress and decorations. He represents Hiram, king of Tyre, and is styled deputy illustrious grand master.

The *third* is seated on the left of the first. He is dressed in yellow robes, trimmed with blue, a collar on his neck, and a gold hammer in his hand. He represents Hiram Abiff, and is called Principal conductor of the work.

Before each of the three first officers is a triangular table, upon each angle of which is a burning taper, and in the centre a triangular plate of gold. A *veil* or *curtain* separates them from the rest of the officers and companions, as is represented in plate 16.

The next three officers in rank are seated in the other part of the *hall*, so as to form a *triangle*, in the following order, viz. :

The secretary, who is the fourth officer, in the *south*.

The fifth, treasurer, in the *north*.

The sixth is seated in the *west*, with a drawn sword, represents *Adoniram*, and is styled Captain of the guards.

The seventh officer is called *Ahishar*, the grand steward. He acts as tyler, and *is to* guard the inside of the door.

The officers being seated, the veil or curtain is drawn aside, which brings them all into one apartment

The presiding (or first) officer gives notice that he is about to open a council of select masters; and after the necessary precaution to ascertain that there is none present but those of the degree, he proceeds as follows:

K.S. My worthy companion of Tyre, shall we resume our labours and complete the secret work which has been so happily begun?

Hiram, king of Tyre, replies, "Thrice illustrious grand master, it is my most ardent wish to see it completed, and the sacred treasure therein safely deposited; that I may return to my own country with the satisfaction of having faithfully discharged my duty to the craft.

K.S. Companion conductor, are our numbers complete?

H.A. Thrice illustrious grand master, I find the number of three times nine.

K.S. Companion conductor, you will see that the secret vault is made secure.

Hiram Abiff returns, and says, "Thrice illustrious, all is in security."

K.S. Illustrious deputy grand master, what is it o'clock?

H.K.T. Nine at night, thrice illustrious, when all prying eyes are closed in sleep.

K.S. Such being the hour, it is my pleasure that a council of select masters be now opened for the dispatch of business. Companion conductor, you will therefore order the companions to their several stations, and after the regular alarm shall be given, let them proceed to their labours, according to the directions they have received.

H.A. Companions, it is our illustrious grand master's orders that a council of select masters be opened for the dispatch of business; and after the regular alarm of the

mysterious number nine is given, each will resume his labour.

Solomon then knocks *eight* quick and one slow, and all the officers imitate him in their turn, according to rank.

Then all the companions knock eight quick and one slow with their hands.

Solomon says, "Attend to giving the signs, companions."

All the companions rise on their feet and give the signs from entered apprentice to the *royal master*, as before described.

The signs of a select master are as follows: the first is similar to the sign of distress of a master Master. The fists are both clenched, in allusion to one of the penalties of the obligation, which is to have both hands *chopped off to the stumps.* [See plate 17, fig. 7.]

Another sign is made by crossing the hands and arms, as in plate 17, fig. 4, with a quick motion draw the hands edgewise across the body downwards, as though you were in the act of quartering the body, and let them drop by your sides; this is in imitation of part of the penalty of this degree, which is to have the body *quartered.*

Another sign is given by placing the hands over each eye [as in plate 17, fig. 8] and with a quick motion throw the arms downwards at an angle of forty-five degrees, as though you was "tearing the eye-balls from the sockets," and dashing them on the ground, drop the arms by the side; this is a *part* of the penalty of a select master.

Another sign [see plate 17, fig. 6] alludes to that *part* of the penalty of being thrown among the rubbish of the temple; it is made by placing the left hand upon the upper part of the forehead, the palm down, and cover it with the right, the body erect, heels together, step off with the left foot, and plant it about eighteen inches in front with a stamp, at the same time dart the hands forward.

The most important signs of this degree among Masons are these [see plate 17, figs. 2 and 3], they are made in this manner—place the palm of the right hand upon the heart, and pronounce the word "secrecy," and immediately raise the left hand, and place the palm *over* the mouth, the first finger against the upper lip, the others a little off, the thumb against the side of the nose, and pronounce the word "silence," raise the right hand from the

breast, and place it over the eyes, and say *silence and darkness.*

Solomon then says, I declare this council of select masters opened in due and ancient form; the companions will govern themselves accordingly. He then gives a heavy rap with his gavel, and his right and left hand companions do the same, and each resumes his seat.

The council being opened, the candidate is conducted to an antichamber, and is told to remain there until he sees the door open, when he must walk into the council.

The tyler (or grand steward Ahishar) takes his post on the inside of the door to guard the same, who, after walking back and forth, he sits down by the door and feigns himself sleeping (this is a very difficult part to act, the *loudest snorers* are always selected and to test this point, each companion *exhibits a specimen* of his talents or skill by laying down the floor or bench near the door, and throws himself into all the attitudes and grimaces of somnolency, by groaning, snoring, grating of teeth, choking, etc.); the door is now thrown open and the. candidate (Izabud) enters.

Captain of the guards demands, "Who comes there?"

Izabud replies as directed, "A zealous brother, who wishes to partake of your labours."

C.G. Give me the word, sign, and token of your entrance.

I. I have none.

C.G. An intruder! an intruder!

Companions all exclaim, put him to death instantly. For the ceremonies of initiating a companion to this degree see history; the candidate represents *Izabud,* who lived in the days of king Solomon.

History.

Our three grand masters at building the temple entered into a solemn agreement, by obligation among themselves, not to confer the master's degree until the temple should be completed, and even then only on such as should have rendered themselves worthy by their skill, their virtue, and their inflexible fidelity to the craft; their agreement was such, that all three must be present when it should be conferred, lest partiality for a friend, might occasion the admission of an unworthy member; they also caused their

obligation to be such, that if either should be taken away by death prior to the finishing of the temple, the master's degree would of course be lost; they also, in their wisdom, and by the writings of their prophets, possessed a firm belief that if the children of Israel continued not in the belief of the Supreme Judge, to obey his commands, their enemies would be let loose against them, their city and temple would be sacked and destroyed, and themselves carried into captivity, and thus the knowledge of the arts and sciences, together with the patterns and valuable models, which were contained in the temple, and writings of Moses would be for ever lost.

To remedy this great evil, they agreed to build a secret vault under ground, leading from King Solomon's most retired apartment, a due west course, and ending under the sanctum sanctorum, to be divided into nine separate apartments or arches, the ninth to be under the sanctum sanctorum, all of which was to be erected or built by themselves, and such companions as they should select, for the special purpose; the ninth arch was to be the place for holding their grand council, and also a deposit for a true copy of all those things which were contained in the sanctum sanctorum above. There were selected to work in the other eight arches, twenty-three from Gebul, a city in Phœnicia, who were Ghiblimites, or stone squarers, who, together with Adoniram, were well skilled in the arts and sciences, particularly sculpture; their hours of labour were from 9 at night to 12, when they retired to rest. During the erection of this secret vault, a circumstance occurred which characterises this degree.

A particular friend of King Solomon, whose name was Izabud, discovered that a secret work was going on about the temple, of which he was not informed by his friend; he for some time grieved in silence; at length he communicated his suspicions to King Solomon, and begged to know how he had forfeited his confidence: the king told him that his confidence in him remained the same, and desired him to be contented for the present, for the time would soon arrive when a door would be left open for his reception (meaning when the temple should be finished and he received the master's degree), this for a time satisfied him, but one evening having some particular business with King Solomon, he went as usual to seek him in his most

retired room, and finding the door of the secret vault open and not guarded as usual, by the grand steward Ahishar, he took it for granted that it was left open for his reception, agreeably to the king's promise: he therefore boldly entered, but was soon accosted by Adoniram, the captain of the guard, who sternly demanded, "Who comes there?"

Izabud replied, "A zealous brother, who wishes to partake of your labours."

The captain of the guard demands, "Give me the word, sign, and token of your entrance."

Izabud replied, "I have none."

The captain of the guard exclaims, "An intruder! an intruder!"

This caused the three grand masters and the rest of the companions to assemble, when king Solomon demanded the cause of alarm. The captain of the guard informed him that "An intruder has invaded our secret vault."

King Solomon ordered him to be put to death immediately.

The captain of the guard taking him by the collar, and placing his sword at his breast, was about to execute the order, when he discovered him to be Izabud; and knowing the intimacy subsisting between him and king Solomon, addressed him thus:

"Thrice illustrious king Solomon, consider for a moment on whom you are about to inflict this awful penalty. It is no less than your particular friend Izabud."

King Solomon said, "Bind him fast, and see him forthcoming when called for, or your life shall answer for his escape."

The captain of the guard binds him and conducts him to prison. The three grand masters retire to the ninth arch to consult together; and on examination found that only twenty-seven could be employed in the work. Three in each arch; and that those thus employed could not pass beyond that in which they were stationed; nor could any others enter without forfeiting their lives. It was therefore out of the power of the king to pardon his friend. They then returned to the first arch and ordered the offender to be brought before them, when king Solomon thus addressed him:

"Alas, my unfortunate friend Izabud, your disobedience and curiosity have forfeited your life. I have con-

sulted my colleagues, and find them inflexible. My obligation, also, is of such a nature, that I have not the power to pardon you."

Izabud then fell on his knees, and thus addressed the king: "Thrice illustrious king Solomon, I pray you to remember how great and sincere my attachment has ever been to your sacred person, to your services and secrets; of late, finding a private work going on, with which I was not made acquainted, I feared I had lost the confidence of my sovereign, and grieved in silence. At length I took the liberty of mentioning the matter to your majesty, and you directed me to rest contented; for the time would soon arrive when a door would be left open for my reception. This assurance satisfied me; and this evening, having some particular business with your majesty, I sought you in the retired room; and finding the door open and unguarded, I took it for granted it was for my reception, and entered accordingly. But I beg your majesty to believe that it was not a spirit of disobedience or curiosity which prompted me to do it."

The king of Tyre addressed king Solomon, "Thrice illustrious, I find your friend is not guilty of the charge alleged against him. His offence is rather owing to some imprudent observation of your own; he must therefore be pardoned, and admitted."

King Solomon observes, "My worthy companion of Tyre, how can that be done? is not our number already full?"

Hiram Abiff addresses king Solomon: "Thrice illustrious, it is true our numbers are full; but Ahishar, the guard, is no longer worthy of our confidence. He was found sleeping at his post, and he alone is guilty. Let him therefore be discharged and immediately executed; and let Izabud be placed in his stead."

King Solomon observed, "I thank you, my worthy companion, for your advice: it shall be done. Izabud, are you willing to take a solemn obligation to keep inviolably the secrets of our order?"

Izabud assents.

King Solomon says, "Free him of his shackles, and conduct him to the altar."

"I, *A.B.*, in presence of the grand architect of the universe, and before this illustrious assembly, dedicated to the most puissant, most terrible, most merciful Creator,

do solemnly swear, that I will never discover the signs, tokens, and words belonging to a select master, nor to any one living, the secret of this royal vault, neither by speaking, writing, engraving, carving, nor painting; or by any dumb sign, or motion, in any unlawful way, whereby the least hint might be taken, that in this place existed a secret work, or that any secrets are deposited here.

"I furthermore swear that I never will penetrate into the secrets of the ninth arch, unless legally authorised by our thrice illustrious grand masters. All this I swear, with a firm and steady resolution, without any mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty, besides all my former penalties, to have my hands chopped off to the stumps, my eyes plucked out from the sockets, my body quartered, and then thrown among the rubbish of the temple; that there may remain no more remembrance of such a vile wretch, if ever I should wilfully violate this my obligation. So help me, God, and keep me steadfast in the same. Amen."

Kisses the book nine times.

King Solomon took him by the hand, raised him, and observed, "I now receive you a companion select; therefore, in future, be ever blind and dumb to everything you have seen and heard."

The thrice illustrious then gave him all the necessary cautions.

After the ninth arch was completed, the three grand masters deposited therein a true copy of those things which were of importance to the craft and to the Jewish nation; such as the ark of the covenant, the pot of manna, the rod of Aaron, the book of the law, etc.; and that they might be known and duly appreciated, if ever found, by future generations, they agreed to place their names on three of the sides of the ark, and on the fourth side they placed the date of, by whom, and for what purpose they were thus deposited; which was for the good of the craft in general, and the Jewish nation in particular; and that, should the temple be destroyed, and the people carried away into captivity, yet on their release, and rebuilding the house of their God, they might possibly discover these valuable treasures.

After this deposit was made, and prior to the completion of the temple, our grand master, Hiram Abiff, was assas-

sinated in a manner related in a preceding degree; and, by his death, the master's word was lost. The two kings were willing to do all in their power to preserve the sacred word, and as they could not communicate it to any, by reason of the death of their friend Hiram Abiff, they agreed to place it in the secret vault, that if the other treasures were ever brought to light, the word might be found also; they therefore placed it on the top of the ark of the covenant, in the Hebrew, Syriac, and Chaldaic languages; and that it might be known as the true word, when discovered, they placed the three grand masters' jewels, one in each language, well knowing that a description of those jewels would be handed down to the latest posterity, and by these means, the royal arch, or rather the ancient master's word, was finally discovered; being the same which was communicated by God himself to Enoch, and in use 3,000 years, when it was lost by the death of Hiram Abiff, and afterwards brought to light at rebuilding the second temple, and has been in use ever since, and will continue to be the same till time shall be no more.

The ceremony of receiving the candidate being through, the officers and companions all resume their seats, as before described, and the *thrice illustrious* reads the following passage:

Deut. xxxi. 24-26. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bore the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

When the reading of this chapter is finished, four companions bearing the *ark*, advance to the centre of the council, and place it upon the *altar*, open it, and put the book of the law into it, and return to their seats.

Thrice illustrious reads,

Exodus xvi. 33, 34. "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord to keep for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

A companion *brings* the *pot of manna*, and puts it into the ark.

Thrice illustrious reads,

Numbers xvii. 10. "And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token."

In like manner *Aaron's rod* is deposited.

Thrice illustrious reads,

Numbers vii. 89. "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat, that was upon the ark of the testimony, from between the two cherubims; and he spake unto him."

The three *grand masters*, viz., Solomon, king of Israel, Hiram, king of Tyre, and Hiram Abiff, then places the name of Deity upon the ark, in three languages, in the Hebrew, Chaldaic, and Syriac, and place their three jewels (or squares) in a triangular form upon it. They place on the sides of the ark the time of its deposit, who by, and for what purpose, etc. They also put into the ark a *key* to the *ineffable* characters upon its sides and top. [See plate 13, figs. 7 and 8.]

The ark is then put down through the scuttle or hole through the floor, made for that purpose, and placed in the position in which they are found in the royal arch degree.

The business being through, the companions take their stations, as in opening, and then proceed to close the council, as follows:—

K.S. Companion captain of the guards, are you a select master?

C.G. I am acknowledged as such, and have wrought my regular hours in the secret vault.

K.S. What are the regular hours?

C.G. From 9 at night until 12.

K.S. How gained you admission there?

C.G. Through fervency and zeal, which was mistaken for curiosity and disobedience, and had wellnigh cost me my life; but justice and mercy prevailed, and I was admitted

K.S. How so?

C.G. My fervency and zeal led me into a place through a misconstruction of king Solomon's promise, by which I

forfeited my life; but mercy triumphed over justice, and I was admitted a member among them.

K.S. What is meant by a select master?

C.G. Those who were selected to build the royal vault. Men whose skill, integrity and secrecy were well known to our grand master.

K.S. How many were there?

C.G. Twenty-two from Gebal, together with Ahishar, Adoniram, and our three grand masters; making in all twenty-seven, and no more.

K.S. Why but twenty-seven?

C.G. Because there was but nine arches, and three only could be employed in each.

K.S. Where did this royal vault begin?

C.G. At king Solomon's most retired room.

K.S. Where did it end?

C.G. Under the sanctum sanctorum, or holy of holies, of king Solomon's temple.

K.S. When were you to be admitted into the ninth arch?

C.G. When the temple should be completed; but owing to the death of Hiram Abiff, it was then closed from our eyes.

K.C. What countryman are you?

C.G. A Phœnician.

K.S. In what city was you born?

C.G. In Gebal.

K.S. What is your name?

C.G. Giblem, or stone squarer.

K.S. What is it o'clock?

C.G. Low twelve; the usual time to call from labour to refreshment.

K.S. What remains now to be done?

C.G. To retire in peace, practise virtue, and meditate in silence.

K.S. Companion captain of the guard, you will give notice to the companions by the mysterious No. 9, that this council is about to be closed.

The captain of the guards knock eight quick and one slow, which is repeated by Hiram, king of Tyre, and Hiram Abiff.

King Solomon knocks one, and calls to order, and gives the sign of *silence*, with his left hand on his mouth and

his right hand on his breast, which is repeated by all the select, and *Ish Soudy* is repeated by all.

K.S. Companions, this council is closed.

"CHARGE. Companion, having attained to this degree, you have passed the *circle of perfection* in ancient Masonry. In the capacity of select master, you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and the high honour conferred on you, in admitting you to this select degree. Let uprightness and integrity attend your steps; let *justice* and *mercy* mark your conduct. Let *fervency* and *zeal* stimulate you in the discharge of the various duties incumbent on you, but suffer not an idle, or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind* when the exercise of those faculties would endanger the peace of your mind, or the probity of your conduct; and let *silence* and *secrecy*, those cardinal virtues of a select master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged; and after having *wrought your regular hours*, may you be admitted to participate in all the privileges of a select master."

DEGREE OF ARK AND DOVE.

This degree, though short, can boast of as ancient and honourable a pedigree *(if masonic tradition be true)*, as any other. It cannot legally be conferred on any but royal arch Masons; upon them (if they are found worthy), it is conferred as an honorary degree.

THE OBLIGATION. "Do you solemnly promise, as a royal arch Mason, that you will keep the secrets of this degree?"

Can. I do.

HISTORY.

Masonic tradition informs us, that the circumstances upon which this degree was founded took place in the *ark* in which *Noah* and his family were preserved from the deluge. Noah, in order to ascertain if the flood had began to subside, opened the window of his *ark*, and put out a dove, knowing that it would return: and if the flood had subsided, would probably bring back some sign of vegetation.

The dove left the ark, and contrary to Noah's expectations, did not return for many days: he almost despaired seeing it again.

One day, however, as he was standing in the window of his ark, he saw something at a very great distance, moving just above the surface of the water, and as it came nearer to the ark, he discovered it to be the dove; in the great joy of his heart, he raised his hand to an angle of forty-five degrees, and exclaimed, "Lo, she cometh!"

If you wish to make yourself known to a brother of this degree, raise the hand as in the plate, and say, *Lo, she cometh!*

KNIGHTS OF CONSTANTINOPLE.

This is called an honorary degree, and may be conferred by one Mason on another; but it is generally done in a lodge or chapter, after other regular business is finished.

The presiding officer represents Constantine, and is seated in the east with a crown on his head and a sceptre in his hand. The conductor represents one of Constantine's *noblemen*, the rest of the brethren, or sir knights, represent the *common people*, Constantine's subjects.

The candidate is brought in, each and every one goes at work, in imitation of so many tinkers, shoe-makers, joiners, tailors, etc. The conductor takes the candidate by the arm and opens the door without any ceremony, and both walk up the hall to the east, and introduce themselves to Constantine as follows:

Cond. Your majesty's most humble servants [bowing very low], we have long observed it has pleased your majesty to show your favour to the *common people*, while we, the *nobility*, have been neglected. We should like to know the reason. If for crimes we may be punished, make amends, and receive your majesty's favour.

Con. None can expect to receive my favour but the knights of Constantinople.

Cond. Ah! the knights of Constantinople.

They turn and walk off. The conductor observes, as he passes the brethren, who are all this time very busily at work, "These are the *common people;* they are beneath our notice; it would be degrading for us, the *nobility*, to condescend to speak to them." Our sovereign says, None can receive his favour but the knights of Constantinople. Let us return, and request him to confer that degree on us.

They return, walking arm in arm, to the east.

Cond. Will your majesty confer the degree of knights of Constantinople upon us, your humble servants?

Con. I confer it on no man.

Cond. Where then can we expect to obtain it?

Con. From those labouring people you just *observed* to be your inferiors, the knights of Constantinople.

Cond. Ah, from the knights of Constantinople.

They then go to the brethren who are at work and inquire, "Are you the knights of Constantinople?"

Com. Peo. We are the knights of Constantinople.

Cond. Will you confer that degree on us?

Com. Peo. O yes, O yes, O yes (reply three or four voices), if you are willing to take an obligation.

The candidate is now hood-winked, kneels down, and takes the following oath.

"I, A. B., in the presence of Almighty God, and these sir knights of Constantinople, do solemnly and sincerely swear, in addition to my former obligations, that I will not confer this degree upon any person, unless he be a worthy master Mason.

"I furthermore promise and swear that I will not confer this degree of knights of Constantinople upon any person, unless he shall acknowledge that all men are equal; to all of which do I solemnly and sincerely promise and swear, without any equivocation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty than to have a dagger thrust through my body, should I violate this my oath and obligation of a knight of Constantinople. So help me, God, and keep me steadfast to keep and perform the same.

Kisses the book.

As soon as he has received the oath, all the brethren surround him, and strike him in the sides, breast, and back, with the end of the thumb [see plate 25, fig. 3], asking him "*Are all men equal?*" If the candidate says they are, the bandage is taken off; if he says they are not, they continue to pound him until they have expelled his aristocratical principles.

The sign in plate 25, fig. 3, alludes to the penalty. Hold the hand as though you had a dagger, your thumb against the guard.

History.

According to Masonic tradition, this degree was instituted by Constantine the Great. The circumstances upon which it is founded are as follows:

Constantine saw that the nobility had so completely got the power of controlling the *common people*, that his kingdom was likely to be endangered; and in order to remedy this very great evil, and bring the nobility to a *proper level* with the common people, he instituted this degree, and conferred it upon some of his common people: he then engaged that *he* would not confer it again on any man; but whosoever received it, must receive it from the common people.

He also agreed that he would not associate with, or show his favour to any but the knights of Constantinople. And he gave them orders to put any person to instant death who received the degree, and would not acknowledge all men to be equal. Soon after this arrangement, the nobility saw the sovereign had withdrawn his confidence and favour, and two of them appeared before him and addressed him thus:

Nobility. Your majesty's most humble servants. We have long observed that it has pleased your majesty to show your favour to the common people, while we, the nobility, have been neglected. We should like to know the reason: if for crime, we may be punished, and receive your majesty's favour.

Constantine replied: "None can expect to receive my favour but the knights of Constantinople."

The nobility went away: but knowing they could not live without the favour and friendship of their sovereign, returned and requested him to confer that degree on them. He replied: "I confer it on no man." "How," said they, "shall we expect to receive it?"

Constantine replied: "From that class of people you unjustly call your inferiors, the knights of Constantinople."

They went away and received the degree from the common people, as described in the fore part of this degree.

SECRET MONITOR, OR TRADING DEGREE.

This degree cannot legally be conferred on any but worthy master Masons. A brother of this degree, who has committed the oath or obligation to memory, has a right to confer it upon a master Mason, in a lodge or private room, or even, in some cases, it is conferred out of doors, providing they are not liable to be discovered by *cowans*, and have a Bible to take the oath upon.

The candidate lays his hand upon the book, and takes the following oath:

"I, A. B., in the presence of Almighty God and this witness, do hereby and hereon solemnly and sincerely swear, *in addition* to my *former obligations*, that I will not confer this degree of secret monitor on any person in the known world, except it be a worthy master Mason.

"I furthermore promise and swear that I will *caution* a brother secret monitor by *sign*, *word*, or *token*, wherever I see him doing or about to do anything contrary to the true principles of Masonry.

"I furthermore promise and swear that I will *caution* a brother secret monitor by *sign*, *word*, or *token*, wherever I see him doing or about to do anything contrary to his *interest* in *buying* or *selling*.

"I furthermore promise and swear that when I am so cautioned myself by a brother secret monitor, I will pause and reflect on the course I am pursuing.

"I furthermore promise and swear that I will *assist* a brother secret monitor, in preference to any other person, by introducing him to business, by *sending him custom*, or in *any other manner* in which I can throw a penny in his way.

"I furthermore promise and swear that I will immediately commit this obligation to memory: to all of which do I most solemnly and sincerely promise and swear, without any mental reservation or self-evasion of mind in me whatever; binding myself under no less penalty than that of having my heart thrust through with the arrow of an enemy, and to be without friends in the hour of trouble.

So help me, God, and keep me steadfast in this my solemn oath and obligation of a secret monitor." [Kisses the book.]

The Bible is then opened, and the following passages are read:

1 Samuel xx. 16-23, and 35-42. "So Jonathan made a *covenant* with the house of David, *saying*, Let the Lord even require *it*, at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

"Then Jonathan said to David, To-morrow *is* the new moon; and thou shalt be missed, because thy seat will be empty. And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel.

"And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

"And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them, then come thou, for *there is* peace to thee, and no hurt, as the Lord liveth.

"But if I say thus unto the young man, Behold the arrows *are* beyond thee, go thy way, for the Lord hath sent thee away. And *as touching* the matter which thou and I have spoken of, behold, the Lord *be* between me and thee for ever."

* * * * * *

"And it came to pass in the morning that Jonathan went out into the field at the time appointed with David, and a little lad with him.

"And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

"And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

"But the lad knew not anything: only Jonathan and David knew the matter.

"And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

"*And* as soon as the lad was gone David arose out of *a place* towards the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

"And Jonathan said to David, Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed, and Jonathan went into the city."

LECTURE.

Brother. I am David.

Can. I am Jonathan.

Brother. David and Jonathan knew the matter.

Can. The lad knew nothing at all.

The *signs*, and also the *words* and *tokens* of this degree are of two kinds, *negatives* and *affirmatives*.

The negative *sign* is made by exhibiting two fingers, as in plate 25, fig. 1.

It is given whenever you see a brother doing, or about to do, anything *contrary* to his *interest*, in buying or selling, etc.; it means *desist;* the brother who receives the sign is bound by his oath to pause and reflect.

The sign of approbation is given by holding up one finger, as in plate 25, fig. 2.

It is given whenever you wish secretly to advise a brother in any traffic or dealing to his *profit* and *interest;* it means *proceed*.

Grips are given and received in the same admonishing way. When you take the hand of a brother, if you grip him in the centre of the hand with two fingers, it means *desist;* if you grip with one finger, it means *proceed*.

To caution a brother by *word*. If you see a brother doing anything contrary to his *interest*, in buying or selling, say to him, you had better buy two, "*two is better than one*"; it means *desist*. If you say to him, "*One is as good as two*," it means *proceed*, and he will directly understand you, and act accordingly.

Thus you can caution a brother, by *sign*, *token*, or *word*,

whenever you see him doing anything contrary to the principles of Masonry, or his interest; and he, so cautioned, is bound to pause and reflect before he further goes, under the penalties of having the arrow of an enemy thrust through his heart, etc. There is also another way to caution a brother. If you say to him, "*the arrows are beyond thee,*" it means *desist.* If you say to him, "*the arrows are this side of thee,*" it means *proceed.*

The due guard and sign of this degree is given by placing yourself in the attitude of springing a bow; it is in imitation of Jonathan shooting the arrows; it alludes to the penalty of the obligation.

To answer this sign, strike the left side, opposite the heart, with the end of the fore finger of the left hand, the other fingers clenched.

This degree is much in use in the trading part of the fraternity. The following anecdote may serve to illustrate its utility to Masons:

"Brother H——, while in the village of ——, visited a lodge, and in the course of the evening the degree of Secret Monitor was conferred upon a worthy master, to the great edification of all present. At the usual hour, the lodge closed, and each brother repaired to his lodgings, rejoicing in himself that he was *David* or *Jonathan*, as the case might be. In the course of the next day, Mr. H. stepped into a shoe store to treat himself to a new pair of boots. He selected a pair, and was about to pay to the *owner* (who, unfortunately for himself, was not a Mason) his price, when one of the journeymen of the shoe merchant, who was at work in the store, observed, "Mr., those boots will do you good service, you had better take two pair—"*two is better than one.*" Mr. H. recognised the friendly journeyman to be a brother Secret Monitor, who he sat in the lodge with the night before. He understood the *caution*, paused, reflected, and after some excuses, concluded he would not take the boots *then*—he might call again."

David and *Jonathan knew the matter;* the LAD knew nothing about it.

In this case, the journeyman shoemaker felt himself bound to assist a brother Secret Monitor, although a stranger, in preference to his employer, who was not a Mason.

HEROINE OF JERICHO.

This degree is conferred upon royal arch Masons, their wives and widows; hence it is sometimes called the ladies' degree.

It is generally conferred at parties composed exclusively of royal arch Masons, their wives and widows, convened for that purpose at the house of some royal arch Mason. Those who have taken the degree occupy one room, and those that have not, another. The novices (male or female, as the case may be), receive the degree one at a time, in the following manner:

The *candidate*, if a female, is conducted into the lodge of heroines, and seated in a chair near the centre of the room, and a male heroine (not her husband), who is qualified, confers the degree in the following manner:

After a few introductory remarks, he seats himself before the candidate, and requests her to place her hands upon the Holy Bible, which he holds in his lap before her; telling her at the same time that the degree of heroine of Jericho is not at all like Masonry in any of its bearings. That there is an obligation which she must take before she can be made acquainted with the mysteries of this beautiful degree; and she may repeat her name, and say after him. The following oath is then taken:

"I, A. B., of my own free will and accord, in presence of Almighty God, and these heroines of Jericho, do hereby and hereon, solemnly and sincerely promise and swear, that I will not communicate the secrets of heroine of Jericho to any person in the known world, except it be to a true and lawful brother or sister heroine of Jericho.

"I furthermore promise and swear, that I will not confer this degree upon any person in the known world.*

* When a man receives the degree, he swears that he "will not confer *this degree* upon any person except it be a worthy companion royal arch Mason, their wives or widows, and that he will never confer it on his own wife."

"I furthermore promise and swear, that I will keep the secrets of a brother or sister heroine of Jericho, when they are communicated to me as such, or whenever their interest or safety shall require it.

"I furthermore promise and swear, that I will answer and obey all due signs and summons, handed, sent, or thrown to me from a brother or sister heroine of Jericho.

"I furthermore promise and swear, that I will not give the hailing sign of distress of a heroine of Jericho, unless I am in real distress; and should I see this sign given, I will fly to the relief of the person giving it, and extricate them from difficulty, if in my power.

"I furthermore promise and swear, that I will not speak the *word* of heroine of Jericho, which I shall hereafter receive, in any manner, except in that in which I shall receive it.

"I furthermore promise and swear, that I will not speak evil of a brother or sister heroine behind their back, or before their face; but will give them due and timely notice of all approaching danger. To all of which do I solemnly and sincerely promise and swear with a firm and steady purpose, to keep and perform the same: binding myself under no less penalty, than to have my head struck off and carried to the highest mountain. So help me, God, and keep me steadfast in the due performance of the same." Kisses the book.

After the oath is administered, the Bible is opened to the second chapter of the book of Joshua, and read as follows:

"And Joshua, the son of Nun, sent out of Shittim two men to spy secretly, saying, Go, view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came in hither to-night of the children of Israel, to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thy house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:* And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them

quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords; and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof: And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt, and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: For the Lord your God, he *is* God in heaven above, and in earth beneath. Now, therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window; for her house *was* upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way. And the men said unto her, We *will* be blameless of this thine oath which thou hast made us swear. Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

The candidate is then instructed in the mode or manner of giving the *signs* and *word*.

The first sign is in imitation of the *scarlet line* that Rahab let down from the window of her father's house to assist the spies to make their escape from the city. [See plate 26, fig. 1.]

The second sign is represented in plate 26, fig. 2.

The *grand hailing sign of distress* is given by raising the right hand and arm to an angle of forty-five degrees, holding between the thumb and fore-finger a handkerchief, which hangs perpendicularly. [See plate 26, fig. 3.]

The *word* is given by placing the right feet together, and A placing his hand upon the shoulder of B, says, "*My life.*" B raises her right hand and places it on A's shoulder and says, "*For yours.*" A then raises and puts his left hand on B's shoulder, and says, "*If ye utter not.*" B places her left hand on A's shoulder, and finishes the sentence, "*This our business.*" The word *Rahab* is then whispered in the ear of the candidate. [See plate 26, fig. 4.]

The lecture is then given, as follows:

A. It is very dark to-night.
B. Yes, but not so dark but that I can see.
A. What can you see?
B. A scarlet line.
A. Why a scarlet line?
B. Because it saved my life in the hour of danger.

The history of the degree is then related to the candidate as follows:

Tradition informs us that this degree has been known and conferred upon the nobility and royal personages ever

since the days of *Rahab*, by whom the degree was founded.* It has been very recently conferred upon royal arch Masons, their wives and widows, as an honorary degree.

Sir William Wallace was a brother heroine of Jericho, and while he was at the head of those noble clans, who so valiantly strove to shake off the yoke of oppression, a circumstance occurred that illustrates the utility of this degree to sister heroine of Jericho.

As he was riding past a house near the enemy's lines, he saw a female standing in a window giving this sign. [See plate 26, fig. 1.] He discovered it to be the sign of a heroine of Jericho, and immediately rode up to the window : and after saluting her as a sister, inquired the cause of her distress, and of giving the *sign* ; telling her at the same time, that any service or favour in his power to bestow, should be most cheerfully granted to render her happy. She told him that her husband was a *soldier*, and had joined the army opposed to Wallace, that she feared he was slain, or had been taken prisoner in a late engagement, and in consequence of his absence, she was in want of almost all the necessaries of life. Wallace replied, "My life for yours, if ye utter not this my business," and rode off. [Wallace at this time had been to spy out the enemy's camp. She understood him, and acted accordingly.]

Wallace returned to his own camp, and after making strict search he found that the husband of his sister heroine of Jericho was one of his prisoners. He promptly ordered him to be liberated, which was accordingly done, and he returned to his affectionate wife, to the great joy of all parties.

Not long after this, another circumstance took place no less honourable to Sir William Wallace than the one just related. One day, as he was walking upon the banks of

* The reader will understand that this history is the one that the Masons give of this degree to those who receive it. Yet I never have seen a person who received it prior to the abduction of William Morgan, And it is generally believed by those heroines of my acquaintance, that it was "got up" by those concerned in that Masonic outrage. And by swearing their female relatives to conceal the same crimes, should they come to their knowledge, which they themselves, as royal arch Masons, felt bound to perpetrate, against the law of the land, upon the traitor, Morgan. They expected and hoped to receive the same hospitality from them, in case they were suspected, as did the spies in the house of the harlot, Rahab.

one of those beautiful lakes in Scotland, his attention was suddenly arrested by the upsetting of a sail boat, some distance from the shore; he saw the merciless element engulfing a large number of his fellow beings of both sexes, which (to all human appearance) defied the frail arm of man to extricate them. One awful shriek of despair was heard—they sunk—and all was silent. He stood, his eyes riveted upon the scene of destruction; already had the tear of sympathy stole down his manly cheek in view of suffering and death. At length he saw a hand rise from the surface of the water, holding a handkerchief and giving the grand hailing sign of distress of a heroine of Jericho [as in plate 26, fig. 3].

He thought of his obligations, and although the undertaking was very dangerous, he plunged into the lake, and swam to the place where he saw the signal, *dove down*, caught hold of the sister heroine of Jericho, and rose with her upon the surface of the waves, like a lion when he shakes the dew from his mane, and being a man of great muscular strength he succeeded in bringing the sister heroine of Jericho to the shore; and she was the only person that was saved.

The secrets and ceremonies of this degree have become extensively known in the State of New York, and in most of the States of New England, among royal arch Masons, their wives and widows. It was introduced into Connecticut in 1827; and although it was brought by one of the grand dignitaries of the order, it met at first with rather a cold reception; but since that time it has been conferred on many who probably had no connection directly with the Morgan outrage.

KNIGHTS OF THREE KINGS.

This degree is generally conferred in a lodge or chapter after other business is finished; all master Masons are entitled to it, if they are considered worthy. It is generally conferred by our grand lecturers, as an honorary degree upon their pupils.

Soon after the candidate enters, some brother (best qualified to perform the part) retires from the room, and those that remain procced to give the degree as follows:

The candidate kneels at the altar, and some one commences administering the following obligations:

"I, A. B., of my own free will and accord, in the presence of Almighty God, and these witnesses, do hereby and hereon solemnly and sincerely promise and swear, that I will not confer the degree of knights of three kings upon any person except it be a worthy master Mason.

"I furthermore promise and swear, that I will not be offended at any of the ceremonies of this degree.

"I furthermore promise and swear, that I will not confer this degree, unless by the unanimous consent of all present."

Here an interruption of the ceremonies takes place. The brother who left the lodge returns in a great rage, and very abruptly inquires the cause of conferring the degree, without his consent.

The person administering the oath replies. "I did not expect that you had any objection to the candidate, and therefore I commenced giving the oath. You should have made your objection known before you left the room."

The objecting brother replies very vehemently, "I did make my objection known before I left the room! I stated to you and the rest of the brethren that there was difficulty existing of a very serious nature between the candidate and myself, and unless he gave me satisfaction, I should oppose him."

All the brethren now interpose in order to settle this affair. They say they are very sorry that two brother

Masons should quarrel, especially at this time; it is very wrong to carry their prejudices into the lodge.

The candidate rises from the altar apparently much surprised, says he was not aware until the present moment that brother —— was offended at him; he wishes he would tell wherein he had done him any injury, and if it is in his power he will give him satisfaction.

The offended brother then very gravely relates his aggrievances; he accuses the candidate of slandering him in various ways. You have reported, says he, "that I am a common drunkard,"* [or that I quarrel with my wife, that I am dishonest in deal, that I speak disrespectfully of Masonry, etc.].

The candidate generally promptly denies ever making any such statements, and demands the name of the author.

He is told it came from brother —— (naming some respectable Mason who is not present).

The candidate says, it is an absolute falsehood, a malicious report circulated to injure him. (Gets in a passion.)

The objecting brother says he believes the candidate has reported the story; it is just like him, he is always meddling with other men's affairs.

A general war of words now ensues, and not unfrequently hard names are called. The candidate by this time being nearly worked up into a passion, and the other brother feigning himself so.

Some brother now makes a proposition that all shall leave the room, and leave them alone to settle their difficulty.

The candidate and his antagonist being left alone, they commence walking the room with rapid strides, and loud

* I once saw this degree conferred when the candidate assumed quite different ground from what was anticipated. He was one of those candid, prudent men, that never make assertions without satisfactory evidence of their truth.

The brother who *made the objection*, was a *bright* Mason of the higher order. He was a man of *pretty fair* character, yet it was apparent that he had contracted some *habits* which are characteristic of the art, *labour* and *refreshment*. He objected to the candidate on the ground that he had *reported stories* detrimental to his character, etc., to wit: "That he was a dissipated character."

The candidate very honestly replied that he had made such a statement, but he did not recollect who it was to, and he sincerely lamented that he had any occasion for saying or thinking so.

and boisterous invectives are exchanged in abundance, each contends with much zeal that he has been misrepresented and abused.

In the course of five or ten minutes one of the brethren returns from the other room and inquires, "Have you agreed?"

The offending or objecting brother replies, "The difficulty is not settled, neither is it likely to be."

They are again left alone for about the same space of time, and the conversation becomes louder and more personal. It is not unfrequent on these occasions that the candidate is worked up to complete madness.

The brother returns to them again and inquires, "Have you agreed?" Being informed they have not, he retires a third time.

The objecting brother now proposes to the candidate that they submit their case to a third person, and to abide his decision, which being acceded to on the part of the candidate, the rest of the brethren return to the hall and inquire if they have *agreed*; on being informed they have chosen a referee to settle their differences, the umpire says, "*If you can agree in the dark, you can in the light.*" He then takes his seat, and directs the candidate to kneel at the altar and receive the remaining part of the obligation. The candidate kneels again at the altar, and repeats as follows.—

"I furthermore promise and swear, that I will not confer this degree upon any person without the *hope of fee or reward.*' *

"To all of which do I solemnly and sincerely promise and swear, with a firm and steady resolution, to keep and

* It is believed that this degree was *invented* by some of our grand lecturers, who make it their business to travel from lodge to lodge and instruct men in the mysteries of *ancient* Freemasonry.

They have incorporated in the oath a clause which prohibits them from conferring the degree *without pay*, and by this means they often replenish the small change.

After they have conferred the degree, they gravely say: "You see, sir, that I must receive some *trifling* compensation just to *save the oath.*" (!!)

"How much is customary?" inquires the brother.

"Oh, any trifling sum, 25 or 50 cents, just to save the oath, *merely a matter of form.*"

perform the same, binding myself under no less penalty than*

* * * * * * *

So help me, God, and keep me steadfast." Kisses the book once.

After the candidate has taken the obligation, the person who was chosen judge gives his opinion as follows: "The candidate and the brother who opposed his taking the degree shall approach each other upon the *five points of fellowship*, and give the master Mason's word, which balances all difficulties.

History.

Masonic tradition informs us that the circumstances upon which this degree was founded are briefly these. At the dedication of the Temple, king Solomon invited all the eastern kings and princes to attend and assist in the ceremonies. It happened, however, that two of the kings were at war. Solomon repeatedly attempted to effect a reconciliation between them, but to no purpose, they still persisted in their inveteracy.

Solomon being anxious that all nations should be at peace, determined to effect by force, what he could not by agreement. He therefore invited them into a small apartment in the Temple, locked the door, and left them to meditate in silence, telling them that whenever they settled their difficulties and agreed to live in peace, they would be liberated, and until that time they would be shut up in total darkness, and kept on bread and water.

The next day King Solomon went in to see them, and inquired if they had agreed.

They informed him they had not, neither was there a probability they would.

King Solomon again left them, and on the next day went in as before, and received a like answer.

On the third day he went in, when they informed him they had agreed.

* The precise *terms of the penalty* of this degree has escaped my recollection; yet I have often assisted (some years since) in conferring it.

King Solomon advanced towards them, holding in each hand a lighted taper, said, "If you can agree in the dark, you can in the light," bowing at the same time and giving this sign [see plate 25, fig. 4], which is the sign of the degree. The watchword and word of caution of this degree is "*agreed.*"

ORDER OF KNIGHTS OF THE RED CROSS.

The order of Knights of the Red Cross has been known and conferred in several parts of Europe by various titles; the present was given to it on account of the red cross which they bore in their banners when they took the field. The incidents upon which the order was founded occurred in the reign of Darius, King of Persia, and it is more particularly connected with *Symbolic Masonry* than any other order of knighthood. Their assemblies are called councils; their sashes are green, decorated with a sword and trowel, and trimmed with scarlet. The jewel of the presiding officer is a *triple triangle*, with a green collar trimmed with scarlet. The officers necessary to organise a regular council are a sovereign master, chancellor, master of the palace, prelate, master of finances, master of despatches, master of cavalry, master of infantry, standard bearer, sword bearer, and warder, and customarily a sentinel. The preparatory degrees necessary to be taken previous to being created a sir knight of the red cross are as follows, viz.: entered apprentice, fellow craft, master mason, mark master, past master, most excellent master, royal arch, royal master, and select master.*

Five hundred and thirty-five years before the birth of our Saviour, the foundation of the second temple was laid at Jerusalem; at which time those peculiar circumstances occurred which gave rise to the royal arch degree. After the death of Cyrus, the enemies of the Jews found means to prevent the progress of their glorious undertaking, and the work ceased for several years.

When Darius, the son of Hystaspes, a noble prince, had established himself upon the throne of Persia, Zerubbabel, a prince of the tribe of Judah, being stimulated by the spirit of true patriotism, and inspired with a holy zeal for the Jewish Church, voluntarily offered and undertook to encounter the hazardous enterprise of traversing the Persian dominion, and seeking admission into the royal pre-

* The two last are not urged in all councils.

sence, there to espouse the cause of his country. He also had considerable assurance of success, on account of having been formerly distinguished by the favourable notice and friendship of the king while in private life. On his arrival, he waited a favourable opportunity to prefer his suit. An opportunity soon offered itself, when Zerubbabel, by his consummate wisdom and persuasive arguments, obtained favour of the king, and permission to rebuild the city and temple of Jerusalem : and all the holy vessels remaining at Babylon were generously restored to the Jews.

The king of Persia, desirous of perpetuating a remembrance of those interesting events which had occasioned a renewal of the friendship which had formerly subsisted between himself and Zerubbabel, instituted, on this occasion, a new order, and called it "the order of knights of the east." They afterwards assumed the title of "knights of the eagle." In France they were known as "knights of the sword," and in Palestine as "knights of the red cross." They were afterwards incorporated with the knight templars.

Red Cross Manual.

The throne is situated in the east; above is suspended a green banner; on it a triple triangle, with a red cross in the centre of each; underneath are arranged the emblems of the order. The sovereign master is seated on the throne, the chancellor, prelate, and past sovereign masters on his right, the master of the palace on his left, the master of finances on the right, and the master of despatches on the left, in front; the master of cavalry on the right of the first division, the master of infantry on the right of the third division, when separately formed, and on the left of the whole when formed in line; the standard bearer in the west, the sword bearer on his right, and the warder on his left. The knights are so arranged as that there shall be an equal number on each side of the throne.

At the sound of the trumpet the lines are formed; the master of cavalry then says, "Sir knight warder, when a council of red cross knights is about to be opened, what is the first duty?

Warder. To see the sentinels are at their respective posts and the council chamber duly guarded.

M.C. Attend to that part of your duty, and inform the captain of the guards that we are about to open a council of red cross knights for the despatch of business. The warder goes and stations the guard; (Tyler) returns and says, "The sentinels are at their respective posts, and the council chamber is duly guarded."

M.C. Sir knight warder, are all present knights of the red cross?

Warder. All present are red cross knights.

M.C. Attention, sir knights; handle sword; draw sword; carry sword. You will count yourselves into *first* and *second* divisions, commencing on the right.

The first man on the right says, *first*; the second, *second*; the third, *first*; and fourth, *second*; and so on through the whole line.

M.C. Attention, *first* division; you will form a line three paces in front of the second—forward—march! halt! —to the right-about—face.

The avenue being now formed in a proper position for giving the signs, they proceed.

M.C. Sir knight master of infantry, you will inform our sovereign master that the lines are formed for inspection and review.

The master of infantry, accompanied by the sword bearer and warder, repairs to the council chamber, and informs the sovereign master that the lines are formed.

The trumpet now sounds, and the sovereign master marches down between the two divisions, inspecting the *first* as he goes down, and the second on his return.

He then forms a line across from the right of the *second* to the left of the *first* division, with the chancellor and prelate on his right, and the master of palace on his left. In this position the signs are given, from the degree of entered apprentice Mason to select master inclusive.

S.M. Attention, sir knights; handle sword; draw sword; carry sword. Sir knights, you will attend to giving the signs of the red cross degree. [Turning to chancellor, says], Attention, sir knight chancellor (chancellor faces round to S.M., and brings his sword to a recover), advance and communicate the *Jewish Pass.* The word is

Judah, Benjamin, Benjamin, Judah. It is given by *three* cuts of the sword *over an arch* of steel, as follows:

Both sir knights bring their swords to a recover, advance with the right foot, at the same time bring the swords together with some violence, in the position of guarding in infantry exercise. This is the first cut; they then cut *one* and *four*, holding the swords together at cut four, advance with the left foot, and place them side by side; at the same time raise the left hand and seize each other with some violence by the right shoulder. [See plate 20. fig. 1.]

The chancellor says, *Judah.* Sovereign master, *Benjamin.* Chancellor, *Benjamin.* Sovereign master, *Judah.* They resume the former position.

The sovereign master says, "The word is right; you will receive it from the sir knight on your right."

The chancellor receives the word in the same way from the sir knight on his right, and he from the next, until it has gone *up* the whole line of the *first* division to the master of cavalry, whose station is on its right.

As soon as the sovereign master has received the word from the chancellor, he turns to the master of the palace on his left hand, demands and receives it in the same manner as before, and he from his left hand man, and in like manner the word goes *down* the whole line of the *second* division, directly opposite the master of cavalry.

M.I. Attention, sir knight master of cavalry, advance and communicate the Jewish Pass. They meet in the centre of the two divisions, and give the word as before described. The master of the cavalry returns to his line, and the master of infantry addressing the sovereign master, says, "Sovereign master, I have the Jewish Pass."

S.M. Sir knight master of infantry, you will advance and communicate it.

He advances within about three paces of the sovereign master, brings his sword to a recover, and communicates the word as before.

S.M. The word has come up right. Attention, sir knight, to the right about face—to your post—march!

The sir knight resumes his post as before.

The sovereign master then addresses the master of palace, and says: "Attention, sir knight, master of palace, you will advance and communicate the *Persian Pass.* [See

plate 20, fig. 2.] The word is *Tetnai Shetharboznai*. It is given the same as the Jewish Pass, except there is four cuts, viz.: *two*, *one*, *four*, *two*, and *under* an arch of steel.

The sovereign master says, "The word is right; you will receive it from the sir knight on your left." The sovereign master then receives it from the chancellor, and the *word* passes through both divisions as before. When it arrives to the master of cavalry, he demands it from the master of infantry, and carries it to the sovereign master, in the same manner that the master of infantry did the Jewish pass, and returns to his post.

The sovereign master then says, "Attention, first division; you will advance, and communicate to the second, the red cross word." [See plate 20, fig. 3.]

This is given by three cuts, viz.: *two*, *one*, *four*, by placing the left feet together, and seize each other by the right shoulder, and drawing the sword across with a quick motion, place the points against the left side, as though you intended to thrust the other through the heart, at the same time draw back your head, and look your opponent sternly in the face, whisper the word *Veritas*—the second division all say, "*right.*" Each division then places back the left foot, and brings the right up as in their former position.

The sovereign master then says, "Attention, second division; you will advance, and communicate to the first the sign, grip, and word of a red cross knight."

The sign is given, by meeting on the guard, or first cut, as before described, raise the left hand, and place the thumb and fore-finger against the lips, the thumb and finger meeting at the ends, the other fingers partly open, and turned up towards your left eye, as though you were giving a blast of a horn. [See plate 20, fig. 5.] Carry off the hand in a horizontal direction to the left till it sweeps a semicircle, then drop it by your side; give the other three cuts, viz.: *one*, *four*, *two*, advance and place your left foot by the side of your opponent's, interlace the fingers of the left hand, and pronounce the word *Libertas*; the first division says, "The word is right."

The sovereign master then says, "Sir knights, you will form around the altar for the purpose of opening this council of red cross knights."

The sovereign master is now seated on his throne in

front of the altar, with his several subordinate officers on his right and left, the master of cavalry and master of infantry take the command of their divisions, and form them round the altar facing inward.

The sovereign master then says, "Attention, sir knights; to the right about face—deposit swords—deposit helmets —to the right about face—to your devotions." All kneel on the left knee, cross their arms, and interlace their fingers with their left and right hand companions, and repeat the Lord's prayer; and after the prayer each knight whispers the word *Veritas* in the ear of his left hand companion.

The sovereign master says, "Attention, sir knights (at which all rise upon their feet), to the right about face—recover helmets—recover swords—return swords—to your posts, march." The officers and companions all resume their seats, as in plate 18.

The officers being thus seated, the sovereign master puts the following questions to some one sir knight who is the best qualified to answer; it is called a lecture.

S.M. Sir knight—are you a knight of the red cross?

Ans. That is my profession.

S.M. By what will you be tried?

Ans. By the test of truth.

S.M. Why by the test of truth?

Ans. Because none but good men and true are entitled to the honours of the order.

S.M. Where did you receive those honours?

Ans. In a just and regular council of knights of the red cross.

S.M. What number compose a council?

Ans. There is an indispensable number, and a constitutional number.

S.M. What is the indispensable number?

Ans. Three.

S.M. Under what circumstances are they authorised to form a council of knights of the red cross?

Ans. Three knights of the red cross, being also knights templars, and hailing from three different commanderies, may, under the sanction of a warrant or charter from a grand encampment, form and open a council of the red cross knights, for the dispatch of business.

S.M. What is a constitutional number?

Ans. Five, seven, nine, eleven, or more.

S.M. When composed of eleven, of whom does it consist?

Ans. Sovereign master, chancellor, master of palace, prelate, master of cavalry, master of infantry, master of finance, master of dispatches, standard bearer, sword bearer, and warder.

S.M. Warder's station in the council?

Ans. On the left of the standard bearer in the west.

S.M. His duty there?

Ans. To announce the approach of the sovereign master, to see that the sentinels are at their respective posts, and the council chamber duly guarded.

S.M. Sword bearer's station?

Ans. On the right of the standard bearer in the west.

S.M. His duty there?

Ans. To assist in the protection of the banners of our order; to watch all signals from the sovereign master, and see his orders duly executed.

S.M. Standard bearer's station?

Ans. In the west.

S.M. His duty there?

Ans. To display, support, and protect the banners of our order.

S.M. Why is the standard bearer's station in the west?

Ans. That the brilliant rays of the rising sun, shedding their lustre upon the banners of our order, may encourage and animate all true and courteous knights, and dismay and confound their enemies.

S.M. Station of master of dispatches?

Ans. In front of the master of palace.

S.M. His duty there?

Ans. To observe with attention the transactions of the council; to keep a just and regular record thereof, collect the revenue, and pay the same over to the master of finance.

S.M. Station of master of finance?

Ans. In front of the chancellor.

S.M. His duty?

Ans. To receive in charge the funds and property of the council, pay all orders drawn upon the treasurer, and render a just and regular account when called for.

S.M. Station of the master of infantry?

Ans. On the right of the second division, when separately formed; on the left of the whole when formed in line.

S.M. His duty?

Ans. To command the second division or line of infantry, teach them their duty and exercise; also to prepare all candidates, attend them on their journey, answer all questions for them, and finally introduce them into the council chamber.

S.M. Station of master of cavalry?

Ans. On the right of the first division, when separately formed, and on the right of the whole when formed in line.

S.M. His duty?

Ans. To command the first division or line of cavalry, teach them their duty and exercise, to form the avenue for the reception and departure of the sovereign master, and prepare the lines for inspection and review.

S.M. Prelate's station?

Ans. On the right of the chancellor.

S.M. His duty?

Ans. To preside in the royal arch council; administer at the altar; to offer up prayers and adorations to the Deity.

S.M. Station of master of the palace?

Ans. On the left of the sovereign master in the east.

S.M. His duty?

Ans. To see that the proper officers make all due preparations for the several meetings of the council; to take special care that the council chamber is in suitable array for the reception of candidates and dispatch of business; to receive and communicate all orders issued by the sovereign master through the officers of the line.

S.M. Chancellor's station?

Ans. On the right of the sovereign master.

S.M. His duty?

Ans. To receive and communicate all orders and petitions; to assist the sovereign master in the discharge of his various duties, and in his absence to preside in the council.

S.M. Sovereign master's station?

Ans. In the east.

S.M. His duty?

Ans. To preside in the grand council; confer this order of knighthood upon those whom his council may approve;

to preserve inviolate the laws and constitution of our order; to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence.

S.M. Sir knight chancellor, it is my will and pleasure that a council of knights of the red cross be now opened, and stand open for the dispatch of such business as may regularly come before it at this time, requiring all sir knights now assembled, or who may come at this time, to govern themselves accordingly. (The sir knight chancellor communicates it to the sir knight master of the palace, and he to the knights.)

S.M. Sir knights, this council is now open for the dispatch of business.

The council being opened, a veil or curtain is suspended from the wall to the floor, dividing the hall into two apartments, the one for the sovereign master and nobility, and is called the "council chamber." The other is the royal arch council. [See plate 18.]

The prelate presides in the royal arch council, seated before the altar, the sir knights (or rather companions in this apartment), are seated round the hall, with their hats on. The sovereign master is in the other apartment (council chamber). The officers being thus divided and arranged, the master of infantry prepares the candidate, and makes the alarm by three times three raps on the door.

The warder says, "Most excellent, there is an alarm at the door."

Prelate. Attend to the alarm and see who comes there.

The warder goes to the door, and after giving the same number of raps, opens the door, and says, "Who comes there?"

M.I. A worthy companion, who has been regularly initiated, passed, and raised to the sublime degree of master Mason, advanced to the honourable degree of mark master, presided as master in the chair, received and acknowledged as most excellent master, and exalted to the more august sublime degree of royal arch Mason, now solicits the honour of being created a knight of the illustrious order of red cross.

W. Is it of his own free will and accord?

M.I. It is.

W. Is he worthy and well qualified?

M.I. He is.

W. Has he made suitable proficiency in the preceding degrees?

M.I. He has.

W. By what further right and benefit does he expect to gain admittance?

M.I. By the benefit of a pass, and with your assistance we will give it; (the pass is *Jah-Buh-Lun*, and is now given in the manner the royal arch word is given).

W. The pass is right: let the candidate wait a time with patience until the most excellent prelate be informed of his request, and his answer returned.

The warder reports to the most excellent prelate, where the same questions are asked and answers returned as at the door.

M.E.P. Let him enter.

The master of infantry conducts the candidate to the centre of the hall, and takes a seat by the side of him, facing the prelate.

The most excellent prelate addresses the candidate as follows: "Companion, the council you here see assembled, represents the grand council assembled at Jerusalem in the first year of Darius, king of Persia, to deliberate upon their unhappy situation, and to devise means whereby they could obtain the favour and assistance of their new sovereign, in rebuilding the house of the Lord. If you are desirous of joining us in our deliberations, you must assume the name and character of Zerubbabel, one of the princes of the house of Judah, whose hands laid the foundation of the first temple, and whose hands the Lord promised should finish it." The candidate signifies by a bow that he assents.

M.E.P. Companions, we will attend to a lesson from the records of our fathers. While the prelate reads, all the companions drop their elbows upon their knees, and support their head with the hand. [See plate 19.]

Ezra iii. 8—11. "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with

his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

Ezra iv. "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do: and we do sacrifice unto him since the days of Esarhaddon, king of Assur, which brought us up hither. But Zerubbabel. and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

"And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of the companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: (Then wrote Rehum the chancellor and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathcites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the

nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river and at such a time.)

"This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants the men on this side of the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that, if this city be builded again, and the walls therefore set up, by this means thou shalt have no portion on this side the river.

"Then sent the king an answer to Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and to the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

"Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the

Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."

The master of infantry then introduces the candidate to the most excellent prelate as follows (both standing in their places).

M.I. Most excellent prelate: in consequence of our sovereign lord Darius the king, having ascended the throne of Persia, new hopes are inspired of protection and support in the noble and glorious undertaking of rebuilding the house of the Lord, in which we have been so long and so often interrupted by our adversaries on the other side of the river; for Darius, when a private man in life, made a vow to God, that should he ever ascend the throne of Persia, he would send all the holy vessels remaining at Babylon back to Jerusalem. Our most excellent and faithful companion Zerubbabel, who was formerly honoured with the favourable notice and friendship of the sovereign, now offers his services to encounter the hazardous enterprise of traversing the Persian dominions, and seeking admission to the presence of the sovereign, where the first favourable moment will be seized to remind the king of his vow, and impress on his mind the almighty force and importance of truth; and from his known piety. no doubt can be entertained of obtaining his consent, that our enemies be removed far hence, and that we be no longer hindered or impeded in the noble and glorious undertaking of rebuilding the house of the Lord, in which we have so laudably engaged.

M.E.P. Companion Zerubbabel, the council with great joy accept your noble and generous offer, and will invest you with the necessary passports, by the means of which you will be enabled to make yourself known to the friends of our cause, wherever you may find them; but on entering upon an undertaking of such vast importance to the craft, it is necessary that you take a solemn obligation to be faithful to the trust reposed in you. I will invest you with this sword (presents him a sword), by the use of which you will be enabled to defend yourself against your enemies; you will now kneel at the altar, and receive your obligation; the candidate kneels at the altar on his left knee, his body erect, his right hand grasping the hilt of

his sword, his left resting on the holy bible, square and compass, on which are placed two swords at right angles.

M.E.P. Companion, you are now about to take an obligation pertaining to this degree, which, like your former obligations, will not interfere with your duty to your country or Maker; if you are willing to proceed, you will repeat your christian and surname, and say after me.

Can. "I, A. B., of my own free will and accord, in the presense of the Supreme architect of the Universe, and these witnesses, do hereby and hereon, most solemnly promise and swear, that I will always hail, for ever conceal, and never reveal, any of the secret arts, parts, or points, of the mysteries appertaining to the order of knight of the red cross, unless it be to a true and lawful companion sir knight of the order, or within the body of a just and lawful council of such, and not unto him or them, until by due trial, strict examination, or lawful information, I find him or them lawfully entitled to receive the same.

"I furthermore promise and swear, that I will answer and obey all due signs, and regular summons from a council of knights of the red cross, or given to me from the hands of a companion sir knight, if within the distance of forty miles; natural infirmities and unavoidable accidents only excusing me.

"I furthermore promise and swear, that I will not be present at the conferring of this order of knighthood upon any person, unless he shall have previously received the several degrees of entered apprentice, fellow craft, master mason, mark master, past master, most excellent master, and royal arch.

"I furthermore promise and swear, that I will not assist, or be present at a forming or opening of a council of knights of the red cross, unless there be present at least five regular knights of the order, or the representatives of three different encampments, acting under the sanction of a legal warrant.

"I furthermore promise and swear that I will support and maintain the by-laws of the council of which I may hereafter become a member, the laws and regulations of the grand encampment, under which the same may be holden, together with the constitution and ordinances of the general grand encampment of the United States of America, so far as the same shall come to my knowledge; to all of

which I do most solemnly promise and swear, binding myself under no less penalty than that of having my house pulled down, the timbers thereof set up, and I hanged thereon; and when the last trump shall sound, that I be for ever excluded from the society of all true and courteous knights, should I ever wilfully or knowingly violate any part of this solemn obligation of knight of the red cross; so help me, God, and keep me steadfast to keep and perform the same."

The candidate is then directed to kiss the book and arise.

Most excellent prelate then says, "Companion Zerubbabel, the master of infantry will now invest you with the Jewish pass, by the means of which you will be enabled to make yourself known to the friends of our cause wherever you may find them, and which will insure you their friendship and protection.

Master of infantry gives him the Jewish pass. [See plate 20, fig. 1.]

Most excellent prelate then presents the candidate with a green sash, and says, "Companion, I now invest you with this sash as a mark of our peculiar friendship and esteem; you will wear it as a constant memorial to stimulate you to the performance of every duty. Its colour is green, and will remind you that the memory of him who falls in a just and virtuous cause is blessed, and will flourish like the green bay tree. Fare you well, companion; may success attend your enterprise."

Master of infantry says to candidate, "Follow me."

In some councils, where the hall is fitted up for the purpose, the candidate is conducted into different apartments.

As the master of infantry passes through the first door, the 1st guard says, "Who comes there?"

M.I. A friend.

G. Advance and give the pass.

Master of infantry gives the Jewish pass, as before described.

The candidate comes up, passes the same examination, and follows the master of infantry to the second door, where a second guard makes the same demand and receives the same answers from them as the first: they then arrive at the third door, which is open, and before it is placed a little frame about four feet long, and one high in the middle, in imitation of an arch bridge.

The master of infantry then says, "Companion, we have now arrived in sight of the Persian dominions; I can accompany you no further; this bridge you see here, over which you have to pass alone, separates the Jewish from the Persian dominions—fare you well; may success attend your enterprise."

The candidate walks over the bridge, and is immediately accosted by a guard, "Who comes there?"

Candidate. A friend.

Guard. Advance and give the pass.

Candidate gives three cuts, and advances to give the pass (Jewish, over the arch of steel), the guard throws up the candidate's sword, the candidate whispers *Judah*, the guard (being a Persian), does not understand the word, says, "What!" Candidate,—"*Judah.*" Guard,—"What!!" Candidate by this time begins to feel a little irritated, says, "Judah!!!"

Guard. An enemy! an enemy! guards, seize him! [the guard lays hold of the candidate, disarms him, divests him of his green sash, hand-cuffs and fetters are put on his hands and feet; these are made of chains of four parts of about eighteen inches long, each fastened in the middle; at the ends are rings like hand-cuffs, which are fastened around the ankles and wrists with bolts].

Master of infantry comes up at this time and addresses the guard in behalf of the candidate as follows:

"Why do you use this violence! Why treat me thus! I am no enemy, I am a prince of the house of Judah, and demand an audience with your sovereign!"

Master of cavalry (who acts as captain of the Persian guards) replies sarcastically, "A prince of the house of Judah! you are my slave, and you can only appear in the presence of the sovereign as such. Do you consent to this?"

M.I. (or candidate after a short pause, says), I consent; take me to him immediately. A sackcloth is now put over the candidate's head, and he is taken to the door of the council chamber, and an alarm of four times two is given.

The warder, who at this time is in the council chamber, draws the curtains apart in the centre, and demands, "Who come there?"

Master of Cavalry. A detachment of his majesty's

guards, having made prisoner of one who says he is a prince of the house of Judah.

Warder. Where is he from?

Master of Infantry. From Jerusalem.

Warder. What is his name?

Master of Infantry. Zerubbabel, the first among his equals, a mason, free by rank, but a captive and slave by misfortune.

Warder. What does he desire?

M.I. An audience with his majesty, if possible.

Warder. Wait with patience, and the sovereign master will soon return his orders.

Warder returns and reports to the sovereign master the same that passes at the door.

Sovereign Master. Having ascertained that he is armed with no hostile weapon, you may let him enter.

Warder returns and inquires, "Is he armed with any hostile weapon?"

Master of Cavalry. He is not.

Warder. He has the sovereign's permission to enter the council chamber. [The veil or curtain is now parted in the middle, and the candidate is conducted before the sovereign master, with his arms and legs chained, and a sackcloth over his head, guarded on his right by master of cavalry, with drawn sword, and on his left by master of infantry.]

The sovereign master observes to the council, "This is no enemy: this is the friend and companion of my youth. (Then addressing candidate, says), "Zerubbabel, having now gained admittance into our presence, we demand that you immediately declare the particular motives which induced you, without our permission, and with force and arms, to pass the lines of our dominions."

Master of Infantry (for candidate). Sovereign master, the tears and complaints of my companions of Jerusalem, who have been so long and so often impeded in the noble and glorious undertaking of rebuilding the house of the Lord, in which they were permitted to engage by our late sovereign Lord Cyrus the king; but our enemies having caused that great work to cease by force and power, I have now come up to implore your majesty's clemency, that you would be pleased to restore me to favour, and grant me employment among the servants of your household.

S.M. Zerubbabel, I have often reflected with much pleasure upon our early intimacy and friendship, and I have frequently heard, with great satisfaction, of your fame as a wise and accomplished Mason, and having myself a profound veneration for that ancient and honourable institution, and having a sincere desire to become a member of the same, I will this moment grant your request, on condition that you will reveal to me the secrets of Masonry, which distinguish the architects of the Jews from those of all other nations.

M.I. (for candidate). Sovereign master, when our grand master, Solomon, King of Israel, first instituted the fraternity of free and accepted Masons, he taught us that truth was a divine attribute, and the foundation of every virtue; to be good men and true, is the first lesson we are taught in Masonry. My engagements are sacred and inviolable; if I can obtain your majesty's favour only at the expense of my integrity, I humbly beg leave to decline your royal protection, and will cheerfully submit to an honourable exile, or a glorious death.

S.M. Zerubbabel, your virtue and integrity are truly commendable, and your fidelity to your engagements is worthy of imitation; from this moment you are free; my guards will divest you of these chains and that garb of slavery, and clothe you in suitable habiliments to attend me at the banquet hall. Zerubbabel, you are free; guards, strike off these chains; and may those emblems of slavery never again disgrace the hands of a Mason, more particularly a prince of the house of Judah. Zerubbabel, we assign you a seat of rank and honour among the princes and rulers of our assembly."

While the candidate is passing this examination in the council chamber, some of the sir knights prepare the "banquet table," in the royal arch council; the table is furnished with wines, crackers, dried beef, etc.

The warder announces to the sovereign master that the avenue is formed to escort him and his friend Zerubbabel to the banquet hall.

The sovereign master sits at the head of the table, chancellor on his right, master of palace on his left; on the right of the chancellor sits Zerubbabel and his conductor. The knights being all seated at the table, commence eating and drinking. After having participated in the refresh-

ments for ten or fifteen minutes, the sir knights begin to withdraw, one by one, until they have all left but the officers and candidate.

The sovereign master then says: "It has been the custom, from time immemorial, among the kings and sovereigns of this realm, on occasions like this, to propose certain questions; and he who should be found to give the most satisfactory answer should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck. There has a question occurred to my mind, which I will propose for discussion, viz.: "Which is the greatest, the strength of wine, of the king, or of women."

The chancellor rises and says, "Sovereign master, I think wine is the strongest."

The master of palace says, "Sovereign master, I think the king is the strongest."

The master of infantry [for candidate] says, "Sovereign master, I think women are stronger; but above all things, truth beareth the victory."

The sovereign master observes, "Companion Zerubbabel, you have made a very important addition to the question, which needs further consideration, it being late at night, we will retire. To-morrow you will assemble in the council chamber to hear the question debated."

The master of cavalry says, "Attention, sir knights; you will form an avenue to escort the sovereign master and his companion Zerubbabel to the council chamber." They all repair to the council chamber.

The sovereign master is seated on his throne, surrounded by his princes and nobles. He then calls upon the parties to make public defence of their opinions.

The chancellor rises and speaks upon the strength of *wine*, as follows:

"O ye princes and rulers, how exceeding strong is wine! It causeth all men to err that drink it; it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman, of the poor man and of the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes

and rulers, is not *wine* the strongest that forceth us to do these things."

The master of the palace spoke upon the power of *kings*, as follows:

"It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases: but whereas men have only dominion over other sublinary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him."

The master of infantry [for candidate] spoke upon the power of *women*, as follows:

"O princes and rulers, the force of *wine* is not to be denied; neither is that of *kings*, that unites so many men in one common allegiance; but the supereminency of *women* is yet above all this; for kings are but the gifts of women, and they are also the mothers of those that cultivate our vineyards.

"Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things, they are mortal and transient; but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes, of time and fortune. In her judgment is no unrighteousness, and she is the *wisdom*, *strength*, *beauty*, power and majesty of all ages. *Blessed be the God of Truth.*"

As soon as Zerubbabel gets through speaking, the sovereign master and companions all exclaim, "Great is truth, and mighty above all things."

The sovereign master then says, "Zerubbabel, ask what thou wilt, and I will give thee; because thou art found the wisest among thy companions."

M.I. [for candidate]. "O king, remember thy vow which thou hast vowed, to build Jerusalem in the day when thou shouldest come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to build up the temple which was

burned, when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the KING OF HEAVEN."

The sovereign master then says, "Zerubbabel, it shall be done. I will punctually fulfil my vow: letters and passports shall be immediately issued to my officers throughout the realm, and they shall give you and those who accompany you, safe conveyance to Jerusalem, and you shall be no longer hindered or impeded in rebuilding your city and temple, until they shall be completed."

The sovereign master then invests the candidate with a green sash, and says, "This green sash, of which you were deprived by my guards, I now with pleasure restore to you, and will make it one of the insignia of a new order, calculated to perpetuate the remembrance of the event which caused the renewal of our friendship. Its colour will remind you that truth is a divine attribute, and shall prevail, and shall for ever flourish in immortal green. I will now confer on you the highest honour in our power at this time to bestow, and will create you the first knight of an order, instituted for the express purpose of inculcating the almighty force and importance of truth." He then directs the candidate to kneel, and says, "By virtue of the high power in me vested, as the successor and representative of Darius, king of Persia, I now constitute and create you a knight of the illustrious order of the red cross" (at the same time laying the blade of his sword first upon the right shoulder, then upon the left, and then upon the head of the candidate).

The sovereign master then takes the candidate by the hand, and says, "This sword of which you was deprived by my guards, I now with pleasure restore to you, in the hand of a true and courteous knight. It is endowed with three most excellent qualities: its hilt with *faith*, its blade with *hope*, and its point with *charity;* which teaches this important lesson, that when we draw our swords, in a just and virtuous cause, having *faith* in God, we may reasonably *hope* for victory, ever remembering to extend the point of *charity* to a fallen foe. Take it, and return it to its scabbard, and there let it remain until it is consumed by rust, rather than draw it in the cause of injustice and oppression."

ORDER OF KNIGHTS TEMPLARS.

The officers necessary to form an encampment are as follows, viz.: Most eminent grand commander, generalissimo, captain general, prelate, treasurer, recorder, senior warden, junior warden, standard bearer, sword bearer, warden and sentinel.

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The throne is situated in the east; above is suspended a banner, on it a cross, surmounted by rays of light; on each side a sky blue banner, on one of which are arranged the emblems of the order, and on the other a paschal lamb and Maltese cross, with the motto, "The will of God." The grand commander is seated on the throne, the generalissimo, prelate, and past grand commanders, on his right; the captain general on his left, the treasurer on the right, and the recorder on the left in front; the senior warden at the south-west angle of the triangle, and upon the right of the first division; the junior warden at the north-west angle of the triangle, and on the left of the third division; the standard bearer in the west, the sword bearer on his right, and the warder on his left; at the base of the triangle, and in front of the standard bearer, a stall for the initiate. The knights are so arranged that there shall be an equal number on each side of the throne and in front.

Dress.

A full suit of black. A black velvet sash, trimmed with silver lace, hanging on the right shoulder, and crossing the body to the left side: at the end of the sash is suspended a poniard, or small dirk; on the left hip of the sash is a Maltese cross; on the right shoulder a black rose; on the left breast a star of nine points; in the centre of the star a cross and serpent of gold, surmounted by a circle, on which is engraved, or enamelled, "In hoc signo vinces." *An*

apron of black velvet, of a triangular form, trimmed with silver lace. On the top, or flap, is a triangle, with twelve holes perforated through it: in the centre of the triangle is a cross and serpent; on the centre of the apron is a skul and cross bones, and at equal distance from them, in a triangular form, a star with seven points; in the centre of each star a red cross.

The sir knights being assembled and seated, as in plate 21, the encampment is opened with the same ceremonies that a red cross council is, except the addition of giving the signs and words of the knight templar and knights of Malta, which will be hereafter explained. The candidate is balloted for, as in the preceding degrees; and if he is elected a member, the junior warden (whose duty it is to conduct the candidate through part of the degree), conducts him to the *chamber of reflection*,* and informs him that before he enters that room he must be hoodwinked for a few minutes, as he has been in some of the preceding degrees. This being done, he is conducted in, and seated in a chair. The junior warden then addresses him as follows:

"Companion, you are now seated in the *chamber of reflection:* before you, upon a table, you will find the Holy Bible, that great light in Masonry. You will also find upon the table a paper containing *three questions*, to which you are required to make *answers* in writing, *yes* or *no*, as you may see cause, and sign your name in the margin. And you will also find upon the table a bowl of pure water, in which you will wash your hands, and wipe them on a napkin, which you will find on the table, in token of the purity of your intention in the business you are engaged, with an awful reference to the day of your death and the coming judgment. I am now about to leave you alone. Soon after I leave the room, I will give you a signal of three distinct knocks for you to remove the bandage from your eyes. After you have gone through the ceremonies, as I have directed, you will give me the same signal, and I will return to you."

The junior warden then leaves the reflection room, closes the door, and gives the *signal;* upon the hearing of which

* This is a small apartment adjoining the encampment, fitted up for this occasion, sometimes painted black, and lighted with only one glimmering taper

the candidate removes the bandage from his eyes, and to his great surprise finds the table before him covered with human skulls and "cross bones" of horrible appearances. [See plate 22, fig. 3.]

After the candidate has recovered a little from his fright, he examines the three questions, which reads as follows, viz.:

First: Should you ever be called upon to draw your sword will you wield it in defence of the Christian religion?*

"Yes." *J. Dupeasy.*

Second: Does your conscience upbraid you for any known or overt act unrepented of?

"No." *J. Dupeasy.*

Third: Do you solemnly promise to conform to all the ceremonies, rules and regulations of this encampment as all valiant and magnanimous sir knights have done who have travelled this way before you?

"Yes." *J. Dupeasy.*

After he has answered the questions and performed ablution, he gives the *signal*, and the junior warden returns to him.

J.W. Have you given answers to the questions proposed? [Candidate says he has.] Present them. I presume they are satisfactory. I will present them to the most eminent grand commander, and will soon return with his answer.

The junior warden leaves the candidate in the reflection room, and repairs to the entrance of the veil which divides the encampment into two apartments, and gives an alarm of three times four knocks with his foot upon the floor.

M.E.G.C. Sir knight warder, attend to the cause of that alarm, and see who comes there.

The warder steps to the entrance of the veil and demands, "Who comes there?"

J.W. A worthy companion, who having taken all the necessary preceding degrees, now solicits the honour of

* I was informed by an officer in New Haven encampment "that a companion (who joined that encampment before me), delayed the ceremonies two hours and a half, in refusing to give the satisfactory answer to the question, 'Will you wield your sword in defence of the Christian religion?' his answer was 'NO: the religion which I believe and teach requires no such service.' But he was prevailed on to say 'YES.'"

being dubbed and created in this encampment a knight of the valiant and magnanimous order of knight templars and knights of Malta, or order of St. Johns of Jerusalem.

W. Has he given answers to the questions proposed?

J.W. He has, in writing, and in token of his sincerity has performed the necessary ablution.

W. You will present them, and wait a time until the most eminent grand commander be informed of your request and his answer returned.

The warder returns to his post.*

M.E.G.C. Sir knight warder, what is the cause of that alarm? Who comes there?

W. A worthy companion, who, having taken all the necessary preceding degrees, now solicits the honour of being dubbed and created in this encampment, a knight of the valiant and magnanimous order of knight templars, and knights of Malta, or order of St. Johns of Jerusalem.

M.E.G.C. Has he given answers to the questions proposed?

W. He has, in writing, and in token of his sincerity has performed the necessary ablution.

M.E.G.C. Present the questions. [Reads them.] The questions are answered satisfactorily; but as a trial of his patience and perseverance, I enjoin upon him *seven years'* pilgrimage, which he will perform under the direction of the junior warden dressed in pilgrim's weeds.

The warder returns the same answer to the junior warden, and he to the candidate in the chamber of reflection. The junior warden also informs the candidate that in addition to his sandals, staff and scrip, he must take some bread and a bottle of water to sustain him on his journey. The candidate is prepared as in plate 22, fig. 1, and the junior warden directs him to follow him.

The encampments are generally so constructed that they have to pass through several rooms before they arrive to the *assilum* † the first room they enter, a guard, who is stationed there for that purpose, inquires, "Who comes there?"

* The warder's post or station in this part of the ceremony is at the right, in front of the most eminent grand commander.

† That part of the hall or encampment where the most eminent grand commander sits is called the assilum; the other side of the veil is the council chamber.

J.W. A weary pilgrim, travelling from afar, to join with those who oft have gone before him to offer his devotions at the holy shrine.

Guard. Pilgrim, I greet thee; walk into my tent; sit down; silver and gold have I none; but such as I have give I thee; here is some good bread and pure water, just such as pilgrims need; help yourself. (Pilgrim eats.) I will examine your scrip, and see how your bread holds out; (feeling in his scrip) your bread is almost gone, I will put in some; your water is also almost spent, I will replenish your bottle. Help yourself, brother pilgrim, to what you like best.

The candidate having sufficiently refreshed himself, the guard says, "Pilgrim, hearken now to a lesson to cheer thee on thy way, and assure thee of success."

"And Abraham rose up early in the morning and took *bread* and a *bottle of water*, and gave it unto Hagar (putting it on her shoulder), and the child, and sent her away, and she departed and wandered in the wilderness; and the water was spent in the bottle, and she cast the child under one of the shrubs; and the angel of God called to Hagar out of heaven; saying, arise, lift up the lad, and hold him in thine hand; for I will make him a great nation: and God opened her eyes and she saw a well of water. By faith, Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God as dear children, rejoicing in the Lord alway; and again I say, rejoice." Farewell, Pilgrim. God speed thee.

The junior warden, followed by the pilgrim, passes into another room, where the second guard accosts them, and where the same ceremonies take place as before; after which the guard reads the following lesson or exhortation:

"If a brother or sister be naked and destitute of daily food, and one of you say, depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit after the traditions of men; after the rudiments of the world, and not after Christ:

For in him dwelleth all the fullness of the Godhead bodily. Farewell, Pilgrim. God speed thee."

They pass in unto the third room, where the third guard treats them with bread and water as before, and reads the following lesson :

"He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me: Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward. Farewell, Pilgrim. God speed thee."

They then pass on and make an alarm at the entrance of the asylum.

M.E.G.C. Sir knight warder, attend to that alarm, and see who comes there.

W. (to the veil). Who comes there?

J.W. A weary pilgrim, travelling from afar, who having passed full three long years of pilgrimage, is most desirous, if it please the grand commander, forthwith to dedicate the four remaining years to deeds of more exalted usefulness; and if found worthy, his strong desire is to be now admitted among those valiant knights, whose well-earned fame has spread both far and wide for acts of charity and pure beneficence.

W. What surety does he offer that he is impostor?

J.W. The commendation of a valiant and magnanimous knight, our junior warden, who recommends to the grand commander a remission of the four remaining years of pilgrimage.

W. Let him wait a time with *patience* and *perseverance*, and soon an answer will be returned to his request.

The warder returns to his post, and the most eminent grand commander inquires, "Who comes there?"

The warder replies as before.

M.E.G.C. This being true, sir knight, our prelate, you will take this weary pilgrim to the holy altar, where, having sworn him for ever to be faithful, forthwith invest him with the sword and buckler, that as a *pilgrim warrior* he may perform seven years of warfare.

S.W. Attention, sir knights; you will form an avenue, to escort our most excellent prelate to the holy altar.

The veil is drawn aside, and the avenue is formed by the sir knights, standing in two lines, and forming an arch with their swords; the prelate takes the candidate by the arm, leading him down the avenue to the lower end of the council chamber. The candidate kneels at the altar, upon two cross swords, places his hands upon the holy bible, on which is placed two cross swords; the senior warden stands on the right and the junior warden on the left of the candidate, with drawn swords. The prelate takes his place in front of the candidate, on a sort of throne, and addresses him as follows:

"Companion, you are kneeling at the altar for the purpose of taking a solemn oath and obligation appertaining to the degree of knight templar, which is not to interfere with the duty you owe to your country or Maker; if you are willing to proceed, you may repeat your christian and surname, and say after me.

"I, A.B., of my own free will and accord, in the presence of Almighty God, and this encampment of knights templars, do hereby, and hereon most solemnly promise and swear that I will always hail, for ever conceal, and never reveal, any of the secret arts, parts or points appertaining to the mysteries of this order of knights templars, unless it be to a true and lawful companion sir knights, or within the body of a just and lawful encampment of such; and not unto him, or them, until by due trial, strict examination, or lawful information, I find him or them lawfully entitled to receive the same.

"Furthermore do I promise and swear, that I will answer, and obey all due signs, and regular summons which shall be given or sent to me from a regular encampment of knights templars, if within the distance of forty miles, natural infirmities, and unavoidable accidents only excusing me.

"Furthermore do I promise and swear, that I will help, aid and assist with my counsel, my purse, and my sword, all poor and indigent knights templars, their widows and orphans, they making application to me as such, and I finding them worthy, so far as I can do it without material injury to myself, and so far as truth, honour and justice may warrant.

"Furthermore do I promise and swear that I will not assist or be present at the forming and opening of an encampment of knights templars, unless there be present seven knights of the order, or the representatives of three different encampments, acting under the sanction of a legal warrant.

"Furthermore do I promise and swear that I will go the distance of forty miles, even barefoot and on frosty ground, to save the life, and relieve the necessities of a worthy knight, should I know that his necessities required it, and my abilities permit.

"Furthermore do I promise and swear that *I will wield my sword in the defence of innocent maidens, destitute widows, helpless orphans, and the christian religion. (!!)*

"Furthermore do I promise and swear that I will support and maintain the bye-laws of the encampment of which I may hereafter become a member, the edicts and regulations of the grand encampment of the United States of America, so far as the same shall come to my knowledge; to all this I most solemnly and sincerely promise and swear, with a firm and steady resolution to perform and keep the same, without any hesitation, equivocation, mental reservation or self-evasion of mind in me whatever: binding myself under no less penalty than to have my head struck off and placed on the highest spire in christendom, should I knowingly or willingly violate any part of this my solemn obligation of a knight templar. So help me God, and keep me steadfast to perform and keep the same." [He kisses the book.]

The prelate then directs the candidate to arise, and thus addresses him: "Pilgrim, thou hast craved permission to pass through our solemn ceremonies and enter the asylum of our encampment; by thy sandals, staff and script, I judge thee to be a child of humility: charity and hospitality are the grand characteristics of this magnanimous order.

"In the character of knights templars, we are bound to give alms to poor and weary pilgrims travelling from afar, to succour the needy, feed the hungry, clothe the naked, and bind up the wounds of the afflicted.

"We here *wage war* against the enemies of innocent maidens, destitute widows, helpless orphans, and the christian religion. If you are desirous of enlisting in this noble

and glorious warfare, lay aside thy staff, and take up the sword, fighting manfully thy way, and with valour running thy course: and may the Almighty, who is a strong tower and defence to all those who put their trust in him, be thy support and thy salvation.

"Pilgrim, having laid aside the staff, and taken up the sword, we expect you will make public declaration of the cause in which you will wield it. You will therefore repeat after me and do as I do.

"'I will wield my sword in defence of innocent maidens, destitute widows, helpless orphans, and the christian religion.'"

The candidate repeats the same, sentence by sentence, after the prelate, and at each sentence, giving his sword a flourish above his head.

P. With confidence in this, your profession, our senior warden will invest you with the *pilgrim warrior's pass*; and under his direction, we assign you *seven years'* warfare, which you will perform, as a token of your *constancy and courage*. May success and victory attend you.

The senior warden then invests the candidate with the pilgrim warrior's pass, which is *Maher-shalal-hashbaz*. It is given by four cuts of the sword, and under an arch of steel. [See plate 20, fig. 2.]

S.W. Pilgrim, you will follow me, and repeat after me. They then start on their tour of warfare, both wielding their swords, and saying, "I will wield my sword in defence of innocent maidens, destitute widows, helpless orphans, and the christian religion." [See plate 22, fig. 3.]

They then meet a guard, who demands, "Who comes there?"

S.W. A pilgrim warrior.

G. Advance, and communicate the pilgrim warrior's pass.

It is given as before.

The candidate is accosted in the same way, and gives the word or pass, and passes on. They then wield their swords, and repeat as before, until they pass three guards, who also demand the pass, as before.

The three arrive at the asylum, and make an alarm of three times four.

M.E.G.C. Sir knight warder, attend to the cause of that alarm, and see who comes there.

The warder at the veil demands, "Who comes there?"

S.W. A pilgrim warrior, travelling from afar, who, having passed *full three* long years of warfare, is most desirous, if it please the grand commander, to be now admitted to the honours and rewards that await the valiant templar.

W. What surety does he offer that he is no impostor?

S.W. The commendations of a valiant and magnanimous knight, our senior warden, who recommends to the grand commander a remission of the four remaining years of warfare.

W. By what further right or benefit, does he expect to gain admission to the asylum?

S.W. By the benefit of the pilgrim warrior's pass.

W. Let him communicate it to the sir knight on his right.

The pass is given as before.

W. Let him wait a time with *constancy* and *courage*; and soon an answer will be returned to his request.

The warder returns, and reports to the grand commander, where the same questions are asked and answers returned; who orders the candidate to enter. The veil is then drawn aside and the candidate advances near to the base of the triangle.

M.E.G.C. Pilgrim, having gained admission to the asylum, what profession have you to make in testimony of your fitness to become a knight among our number?

The senior warden directs the candidate to repeat after him as follows: Most eminent, I now declare in truth and soberness, that I entertain no enmity or ill will to a soul on earth, that I would not freely reconcile, in case I found in him a corresponding disposition.

M.E.G.C. Pilgrim, the sentiments you utter are truly commendable, and are worthy of imitation; but yet we require some *stronger* proof of your fidelity to us. The proofs we demand are, that you participate with us in *five libations*; which being performed, we will receive you a knight among our number. The elements of these libations are for the four first, wine and water; the *fifth* is *pure wine*. Have you any repugnance to participate?

The candidate prompted by senior warden, says, "Most eminent, I am willing to conform to the rules of the order."

The most eminent takes a wine glass of wine and water

from the triangle, and directs the candidate to do the same, and repeat after him, as follows:

"To the memory of Solomon, king of Israel, our ancient grand master."

Second Libation. To the memory of Hiram, king of Tyre, our ancient grand master.

Third Libation. To the memory of Hiram Abiff, the widow's son, who lost his life in defence of his integrity.

M.E.G.C. Pilgrim, the order to which you wish to unite yourself, is founded upon the christian religion. We will therefore attend to a lesson from the holy evangelist. Sir knight, our prelate, you will read.

The prelate reads from Matt. xxvi. 14—26.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

"Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said."

M.E.G.C. Pilgrim, the twelve burning tapers you here see upon the triangle, correspond in number with the twelve disciples of our Saviour while on earth; one of whom fell by transgression, and betrayed his Lord and Master. And as a constant admonition to you, always to persevere in the paths of honour, integrity, and truth, and

as a perpetual memorial of the apostacy of Judas Iscariot, you are required by the rules of our order, to extinguish one of those burning tapers.

The candidate extinguishes one of the tapers, and the most eminent proceeds: "Thus may perish the enemies of our order, and may you ever bear it in mind, that he who basely violates his vow, is worthy of no better fate."

The relics are now uncovered, which exhibits to the candidate a black coffin (in the centre of the triangle), supporting the holy bible, on which rests a human skull,* and "cross bones."

M.E.G.C. Pilgrim, you here see mortality resting on divinity, a human skull resting on the holy bible, which is to teach you that a faithful reliance in the truth herein revealed will afford you consolation in the gloomy hour of death, and will assure you inevitable happiness in the world that is to come; sir knight, our prelate, you will read another lesson from the holy evangelist.

Matthew xxvi. 36—50. "Then cometh Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then said he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time,

* This skull is technically called "old Simon."

"*May Simon haunt all fools,*
Who vary from our rules;
May the heads of all such tools
Rest high on spires."

Knight Templars' song.

saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hand of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him."

M.E.G.C. rises and takes the skull in his hand, and addresses the candidate as follows: "Pilgrim, how striking is this emblem of mortality! once it was animated like ourselves, but now it ceases to act or think; its vital energies are extinct, and all the powers of life have ceased their operations. To such a state, sir knights, we all are hastening; therefore let us gratefully improve this present opportunity, that when our weak and frail bodies, like this memento, shall become cold and inanimate, our disembodied spirits may soar aloft to the blessed regions of light and life eternal. Sir knight, our prelate, we will attend to another lesson from the holy evangelist."

Matthew xxvii. 24—38. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him and put on him a scarlet robe.

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man

of Cyrene, Simon by name; him they compelled to bear his cross.

"And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS."

M.E.G.C. Pilgrim, we will now participate in the fourth libation.* "To the memory of Simon, of Cyrene, the friend of our Saviour, who bore his cross, and fell a martyr to his faith."

M.E.G.C. Pilgrim, before you will be permitted to participate in the fifth libation, I shall enjoin upon you one year's penance, which you will perform as a token of your faith and humility, under the direction of the senior and junior wardens, with this emblem of humility [a skull] in one hand, and this emblem of faith [a lighted taper] in the other; you will take them and travel to the sepulchre of our Saviour.

The candidate commences his journey, accompanied by the two wardens, and after travelling around the hall awhile, they are accosted by a guard, stationed at the entrance of a dark room, representing the sepulchre of our Saviour, who demands, "Who comes there?"

S.W. A pilgrim penitent, travelling from afar, craves your permission here awhile to wait, and at the shrine of our departed Lord to offer up his prayers and meditations.

G. How does he expect to obtain this favour?

S.W. By the benefit of the pilgrim penitent's pass.

G. Has he that pass?

S.W. He has it not; I have it for him.

G. Advance and give it.

This word or *pass*, is *Golgotha*, and is given by five cuts under an arch of steel. [See plate 20, fig. 2.]

* In drinking these four first libations, the candidate holds the glass of wine and water in his hand, and after repeating the toast after the most eminent, they both give the drinking sign by drawing the glass across the throat.

The pass being given, the guard says, "Right; you have my permission to enter the sepulchre of our Saviour."

The candidate steps along, and is directed to kneel at the entrance of the sepulchre, and the senior warden reads as follows:

"Although it is appointed unto all men once to die, yet as the scriptures inform, the Saviour of the world arose from the dead, and ascended up into heaven, there for ever seated on the throne of the majesty on high, so they also assure us, that all who have received him for their righteousness, and put their trust in him, shall rise to life everlasting.

"In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not there; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

"And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

"And he led them out as far as Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."

As soon as the reading is ended, the room or hall is darkened, and the candidate rises, and beholds in another part of the encampment, a transparency, brilliantly lighted, representing the resurrection and ascension of the Saviour, and at the same time, the following words are sung:

"The rising God forsakes the tomb!
Up to his Father's court he flies,
Cherubic legions guard him home,
And shout him welcome to the skies.

Break off your tears, ye saints, and tell
How high our great deliv'rer reigns,
Sing how he spoil'd the hosts of hell,
And led the monster, death, in chains.

Say 'Live for ever, wondrous king,
Born to redeem, and strong to save!'
Then ask the tyrant, 'Where's thy sting?
And where's thy vict'ry, boasting grave?'"

The singing being ended, the prelate takes the candidate by the arm, and walks near the *transparency*, and addresses him as follows:

"Pilgrim, the scene before you represents the splendid conclusion of the hallowed sacrifice offered by the Redeemer of the world, to propitiate the anger of an offended Deity. This sacred volume informs us [showing him the bible] that our Saviour, after having suffered the pains of death, descended into the place of departed spirits, and that on the third day, he burst the bands of death, triumphed over the grave, and in due time, ascended with transcendant majesty to heaven, where he now sits on the right hand of our heavenly Father, a mediator and intercessor, for all those who have faith in him. I now invest you with an emblem of that faith: [at the same time suspends from his neck a black cross] it is also an emblem of our order, which you will wear as a constant memorial, for you to imitate the virtues of the immaculate Jesus, who died that you might live. Pilgrim, the ceremonies in which you are now engaged, are calculated deeply to impress your mind; and I trust will have a happy and lasting effect upon your future character. You were first, as a trial of your faith and humility, enjoined to perform seven years' pilgrimage: it represents the great pilgrimage of life through which we are all passing: we are all weary pilgrims, anxiously looking forward to that asylum, where we shall rest from our labours, and be at rest for ever. You were then directed, as a trial of your courage and constancy, to perform seven years' warfare: it represents to you the constant warfare with the lying vanities and deceits of this world, in which it is necessary for us always

to be engaged. You are now performing penance as a trial of your humility. Of this, our Lord and Saviour has left us a bright example. For though he was the eternal Son of God, he humbled himself to be born of a woman, to endure the pains and afflictions incident to human nature, and finally to suffer a cruel and ignominious death upon the cross: it is also a trial of that faith which will conduct you safely over the dark gulf of everlasting death, and land your enfranchised spirit in the peaceful abodes of the blessed. Pilgrim, keep ever in your memory this awful truth. You know not how soon you may be called upon to render an account to that Supreme Judge, from whom not even the most minute act of your life is hidden: for although you now stand erect in all the strength of manhood and pride of beauty, in a few short moments, you may become a pale and lifeless corpse. This moment, even while I am yet speaking, the angel of death may receive the fatal mandate to strike you from the roll of human existence: and the friends who now surround you may be called upon to perform the last sad office of laying you in the earth, a banquet for worms, and this fair body become as the miserable relic you now hold in your hand. Man that is born of a woman, is of few days and full of sorrow: he cometh up and is cut down as a flower; he fleeth as a shadow, and continueth not. In the midst of life we are in death; of whom may we seek succour, but of thee, O Lord, who for our sins are justly displeased. Yet O God, most holy, thou God most mighty, O holy and most merciful Saviour, deliver us from the pains of eternal death. I heard a voice from heaven, saying unto me, Write from henceforth, blessed are the dead that die in the Lord; even so, saith the Spirit, for they rest from their labours. Be ye also ready, and rest assured, that a firm faith in the truths here revealed, will afford you consolation in the gloomy hour of dissolution, and insure you ineffable and eternal happiness in the world to come. Amen and amen."

The hall is again lighted up, and the candidate makes another alarm at the asylum.

M.E.G.C. Sir knight warder, attend to that alarm, and see who comes there.

W. Who comes there? who dares approach this sacred

asylum of our encampment, to disturb our holy meditations? Who are you?

S.W. A pilgrim penitent, travelling from afar, who having performed his term of penance, seeks now to participate in the fifth libation, thereby to seal his faith.

W. What surety does he offer, that he is no impostor?

S.W. The commendation of two valiant and magnanimous knights, our senior and junior wardens.

W. By what further right or benefit does he expect to obtain this favour?

S.W. By the benefit of the pilgrim penitent's pass.

W. Has he that pass?

S.W. He has it not; I have it for him.

W. Advance and communicate it to the sir knight on your left.

The pass, *Golgotha*, is then given by the two wardens, and the warder returns and reports the same to the most eminent grand commander, who directs the candidate to enter. The veil is then drawn aside, and the candidate enters the asylum.

M.E.G.C. [rising, says], Who have you there in charge, sir knights?

S.W. A pilgrim penitent, who, having performed his term of penance, seeks now to participate in the fifth libation, thereby to seal his faith.

M.E.G.C. Pilgrim, in granting your request and admitting you a knight among our number, we can only offer you rough habit, coarse diet, and severe duty. If, upon these conditions, you are still desirous of enlisting under our banners, you will advance, and kneel at the base of the triangle.

The candidate kneels at the base of the triangle, and the most eminent addresses him as follows:

"Pilgrim, the fifth libation is taken in a very solemn way. It is emblematical of the bitter cup of death, of which we must all, sooner or later, taste; and even the Saviour of the world was not exempted, notwithstanding his repeated prayers and solicitations. It is taken of pure wine, and from this cup. [Exhibiting a human skull, he pours the wine into it and says], To show you that we here practice no imposition, I give you this pledge." [Drinks from the skull.] He then pours more wine into the skull, and presents it to the candidate, telling him that the *fifth*

libation is called the sealed obligation, as it is to seal all his former engagements in Masonry.

The most eminent here also gives a short history of the degree.* The substance of it is, that the object of the degree of knight templar was originally instituted to preserve Masonry, which had become much corrupted, etc.

If the candidate hesitates about taking the sealed obligation (which is often the case), the most eminent says, "Attention, sir knights!" The sir knights immediately form around the candidate. "Handle sword—draw sword—charge." (See plate 23.)

The most eminent then says, "Pilgrim, you here see the swords of your companions, all drawn, ready to defend you in the discharge of every duty we require of you. They are also drawn to avenge any violation of the rules of our order. You promised, when you entered the chamber of reflection, that you would conform to all the ceremonies, rules, and regulations of this encampment. We here have your promise in writing. We expect you will proceed.† All sir knights who have taken this degree, have participated in the fifth libation; and if there is any thing in it that you do not perfectly understand, it will be *qualified* and explained to your satisfaction. If the candidate consents to proceed, he takes the skull in his hand, and repeats after the most eminent, as follows:

"This pure wine, I take from this cup, in testimony of my belief of the mortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of our Saviour, so may the sins of the person whose skull this once was, be heaped upon my head, in addition to my own; and may they appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the orders of

* In some encampments, this history is omitted.

† When I received this degree, I objected to drink from the human skull, and to take the *profane* oath required by the rules of this order. I observed to the most eminent, that I supposed that that part of the ceremonies would be dispensed with. The sir knights charged upon me and the most eminent addressed me as above. A *clergyman*, an acquaintance of mine, came forward, and said, "Companion Allyn, this part of the ceremonies is never dispensed with. I and all the sir knights have drunk from that cup and taken the fifth libation. It is perfectly proper, and it will be qualified to your satisfaction." I then drank of the cup of double damnation.

knighthood which I have heretofore taken, take at this time, or may hereafter be instructed in. So help me, God." [Drinks of the wine.]*

The most eminent then takes the skull from the candidate, and says, "This is called the *sealed* obligation, because any promise of secrecy, made in reference to this obligation, is considered by knights templars to be more binding than any other obligation can be.†

The most eminent then resumes his seat, and directs the prelate to read a lesson from the holy evangelist.

The prelate reads, Acts i. 15—27.

"And in those days, Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and

* Sometimes, if the encampment is not hurried with business, the most eminent recapitulates all the oaths that the candidate has taken. Sometimes this is done just before he takes the fifth libation.

† The *sealed obligation* is referred to by templars, in confidential communications, relative to matters of vast importance, when other Masonic obligations seem insufficient, to secure *secresy, silence*, and safety. Such, for instance, was the murder of William Morgan, which was communicated from one templar to another, under the pledge and upon this sealed obligation.

"The *attentive ear* receives the sound from the instructive tongue; and the mysteries of Freemasonry were safely lodged in the repository of faithful breasts." Until it was communicated in St. John's Hall, New York, in an encampment of knights templars, March 10, 1828.

Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Generalissimo. Most eminent, by the extinguished taper upon the triangle, I perceive there is a vacancy in our encampment, which I propose should be filled by some valiant knight, who has passed through the ceremonies of our order.

M.E.G.C. "Sir knights, you will cast lots to fill this vacancy." Which being done, the most eminent addresses the candidate as follows:

"Pilgrim, you are elected to fill the vacancy in our encampment made vacant by the death of Judas Iscariot; and in testimony of your acceptance of that appointment, you will relight that extinguished taper upon the triangle. [The candidate lights it.] Thus may the Lord lift upon you the light of his reconciled countenance, and preserve you from falling."

The candidate then arises from the triangle, and kneels before the most eminent, who draws his sword, and laying it first on the candidate's left shoulder, then on his right, and on his head, says, "By the high power in me vested, as the successor and representative of Hugo de Paganis, and Godfry Adelman, I now dub and create you a knight of the valiant and magnanimous order of knights templars, and knights of Malta, or order of St. Johns of Jerusalem." This is sometimes repeated three times.

The most eminent taking the candidate by the hand, says, "Arise, sir knight, and with this hand receive a hearty welcome into the bosom of a society which will be ever ready to defend and protect you.

"I will now present you with this sword in the hand of a valiant and magnanimous knight. It is endowed with *three* most excellent qualities, viz.: its hilt with *justice*, its blade with *fortitude*, and its point with *mercy*; and it teaches us this important lesson. Having faith in the *justice* of our cause, we must press forward with undaunted *fortitude*, ever remembering to extend the point of *mercy* to a fallen foe."

The most eminent then instructs the sir knight in the pilgrim penitent's pass, as before described; and also in the signs, grip, and word. The due guard and sign is given by placing the end of the thumb of the right hand under the chin, the fingers clenched. [See plate 24, fig. 1.] It alludes to the penalty of the obligation of placing the head on the highest spire in Christendom. In some encampments the *cross is given*, by drawing the hand horizontally across the throat, and darting it up perpendicularly before the face, the edge of the hand towards the mouth.

The grand hailing sign of distress is given by placing the right foot over the left, extend both arms, and incline the head to the right. It is the manner that the Saviour was nailed to the cross. The motto of the order, "IN HOC SIGNO VINCES," is given in this position. [See plate 24, fig. 2.]

[The grip is given by two persons interlacing the fingers of the right and left hands, and each, as he crosses his arms, pronounces the word Emmanuel. [See plate 24, fig. 3.]

The sir knight is then told by the most eminent, that in America the degrees of knights templars and knights of Malta are given together; and that he has received the two degrees, except a few signs, which belongs to the knights of Malta, which will be then explained.

The prelate reads a lesson from Acts xxviii. 1—6.

"And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm."

This sign is then made, by holding out both hands, as though you were warming them, to the fire, and immediately seize hold of the lower edge of the left hand, near the main joint of the little finger, with the thumb and forefinger of the right; raise them in this position, as high

as the chin, disengage them with a quick motion, and extend them downwards on each side, at an angle of forty-five degrees, from the body, the fingers extended, and palms down. [See plate 24, fig. 5.]

The prelate reads another lesson.

St. John xix. 19. "And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS."

This is the grand word of a knight of Malta. INRI. It is formed by the initials of the four words that Pilate put on the cross, viz.: *Iasus Nazaresi Rex Judaorum.*

The prelate reads again, as follows:

St. John x. 24—28. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe.

"And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered and said unto him, My Lord, and my God."

The most eminent then explains the grip and word of a knight of Malta. He says to candidate, "Thomas, reach hither thy finger, and feel the print of the nails; [they join right hands, and force the first finger into the centre of the palm], reach hither thy hand, and thrust it into my side." Each extends his left hand, and presses his fingers into the left side of his companion, still holding by the grip. With the arms thus crossed, one pronounces the words, "My Lord!" the other says, "And my God!"

The candidate is informed that he has taken the degree of knights templars, and knights of Malta, and is directed to take a seat.

If there is no further business before the encampment, it is closed in the same manner that it is opened.

Sometimes the following questions are asked, and answers returned, by two of the officers. It is called a lecture, and it is sometimes given at opening.

LECTURE.

Q. Are you a knight templar?
A. That is my title.
Q. Where were you created a knight templar?
A. In a just and lawful encampment of knights templars.
Q. What number composes a just and lawful encampment of knights templars?
A. There is an indispensable number and a constitutional number.
Q. What is an indispensable number?
A. Three.
Q. Under what circumstances are they authorised to form and open an encampment of knights templars?
A. Three knights templars, hailing from three different commanderies, may, under the sanction of a charter, or warrant from some regular grand encampment, form and open an encampment for the dispatch of business.
Q. What is a constitutional number?
A. Seven, nine, eleven, or more.
Q. When composed of eleven, of whom does it consist?
A. Most eminent grand commander, generalissimo, captain general, prelate, senior warden, junior warden, treasurer, recorder, standard bearer, sword bearer, and warder.
Q. Warder's station?
A. On the left of the standard bearer, in the west, and on the left of the third division.
Q. His duty?
A. To observe the orders and directions of the grand commander, to see that the sentinels are at their respective posts; and that the encampment is duly guarded.
Q. Sword bearer's station?
A. On the right of the standard bearer in the west, and on the right of the third division.
Q. His duty there?
A. To assist in the protection of the banners of our order; to watch all signals from the grand commander; and see his orders duly executed.
Q. Standard bearer's station in the encampment?
A. In the west, and in the centre of the third division.
Q. His duty?

A. To display, support, and protect the banners of our order.

Q. Why is the standard bearer's station in the west?

A. That the brilliant rays of the rising sun, shedding their lustre upon the banners of our order, may encourage and animate all true and courteous knights, and dismay and confound their enemies.

Q. Recorder's station in the encampment?

A. In front of the captain general.

Q. His duty?

A. To observe with attention the order of the encampment, keep a just and regular record of the same, collect the revenue, and pay the same over to the treasurer.

Q. The treasurer's station in the encampment?

A. In front of the generalissimo.

Q. His duty?

A. To receive in charge all funds and property of the encampment, pay all orders drawn upon him, and render a just and faithful account when required.

Q. Station of the junior warden in the encampment?

A. At the south-west angle of the triangle, and on the left of the first division.

Q. His duty?

A. To attend to all poor and weary pilgrims travelling from afar; to accompany them on their journey, answer all questions for them, and finally introduce them into the asylum.

Q. Senior warden's station in the encampment?

A. At the north-west angle of the triangle, and on the right of the second division.

Q. His duty?

A. To attend on pilgrim warriors travelling from afar, to comfort and support pilgrim penitents, and after due trial, recommend them to the hospitality of the generalissimo.

Q. Prelate's station in the encampment?

A. On the right of the generalissimo.

Q. His duty there?

A. To administer at the altar, and offer up prayers and adorations to the Deity.

Q. Captain general's station?

A. On the left of the grand commander.

Q. His duty?

A. To see that the proper officers make all suitable preparations for the several meetings of the encampment, and take special care that the asylum is in a suitable array for the introduction of candidates and dispatch of business, also to receive and communicate all orders from the grand commander to the officers of the line.

Q. Generalissimo's station?

A. On the right of the grand commander.

Q. His duty?

A. To receive and communicate all orders, signals, and petitions, and assist the grand commander in the discharge of his various duties, and in his absence, to govern the encampment.

Q. Grand commander's station?

A. In the east.

Q. His duty?

A. To distribute alms, and protect weary pilgrims travelling from afar, to encourage pilgrim warriors, to sustain pilgrim penitents, feed the hungry, clothe the naked, bind up the wounds of the afflicted, to inculcate hospitality, and govern his encampment with justice and moderation.

KNIGHTS OF THE CHRISTIAN MARK, AND GUARDS OF THE CONCLAVE.

This conclave is governed by an invincible knight of the order of St. Johns of Jerusalem, a senior and junior knight, six grand ministers, recorder, treasurer, conductor, and guard.

Opening.—"Sir junior knight, are all convened in a secret place, and secured from the prying eye of the profane?"

"We are, invincible."

"Sir senior knight, instruct the sir knights to assemble in form for the purpose of opening this invincible order."

The members kneel on both knees in a circle, each with his right hand on his heart, his left on his forehead, and pray.

The invincible knight takes the bible and waves it four times over his head, saying, "REX REGNANTIUM, ET DOMINUS DOMINANTIUM"; kisses it and passes it on his right; it goes around until it comes again to the invincible knight, who opens and reads, Matthew iii. 12—16.

Always interlace the fingers of the left hand, draw your sword and present it to the heart, and say, "TAMMUZ TOULIMETH: I pronounce this convention opened in ample form. Let us repair to our several stations, and strictly observe silence."

The candidate is shown into the ante-chamber by the conductor, who clothes him in a gown of brown stuff, and leads him to the door of the council chamber, where he knocks twice, six, and two;—2, 6, and 2.

J.K. Some one knocks for admission, invincible knight.

I. See who it is, and make report.

J.K. [goes to the door, and reports], One that is faithful in good works, wishes admission here.

I. What good works hath he performed?

J.K. He hath given food to the hungry, drink to the thirsty, and clothed the naked with a garment.

I. Thus far he hath done well; but there is still much for him to do. To be faithful in my house, saith the Lord of

hosts, filled with love for my people. If so, let him enter under the penalties of his symbolic obligation.

He enters, makes signs until he arrives at the altar, there kneels, and makes the following vow:

"I, A. B., do promise and vow, with this sacred volume clasped in my hands, that I will keep secret the words, signs, tokens, and grips of this order of knighthood, from all but those knights of St. Johns of Jerusalem, who have shown a christian disposition to their fellowmen, are professors of the christian faith, and have passed to the degrees of symbolic Masonry; and that I will protect and support, as far as in me lies, the followers of the Lord Jesus Christ: feed them, if hungry; give them drink, if thirsty; if naked, clothe them with garments; teach them, if ignorant, and advise them for their good and their advantage: All this I promise in the name of the Father, of the Son, and of the Holy Ghost; and, if I perform it not, *let me be* ANATHEMA MARANATHA! ANATHEMA MARANATHA!"

The invincible knight interlaces the fingers of his left hand with those of the candidate, who lays his right hand on his heart. The invincible knight draws his sword: the senior knight does the same; they cross them on the back of the candidate's neck, and the invincible knight says, "By virtue of the high power in me vested, by a bull of *His Holiness, Pope Sylvester*, I dub you a knight of the christian mark, member of the grand council, and guard of the grand conclave.

The invincible knight then whispers in his ear, "Tammuz Touliuneth." The knights come to order; the senior knight takes his seat; the candidate continues standing; the conductor brings a white robe; the senior knight says, "Thus saith the Lord, he that believeth and endureth to the end shall overcome, and I will cause his iniquities to pass from him, and he shall dwell in my presence for ever and ever. Take away his filthy garments from him, and clothe him with a change of raiment. For he that overcometh, the same shall be clothed in white raiment, and his name shall be written in the book of life, and I will confess his name before my Father and his holy angels. He that hath an ear to hear, let him hear what the Spirit saith unto the true believer. Set ye a fair mitre upon his head, place a palm in his hand, for he shall go in and out and minister before me, saith the Lord of hosts; and

he shall be a disciple of that rod taken from the branch of the stem of Jesse. For a branch has grown out of his root, and the spirit of the Lord hath rested upon it: the spirit of his wisdom, and might, and righteousness is the girdle of his loins, and faithfulness the girdle of his vine; and he stands as an *Insignia* to the people, and him shall the Gentiles seek, and his rest shall be glorious. Cause them that have charge over the city to draw near, everyone with the destroying weapon in his hand."

The six grand ministers come forward from the north, with swords and shields. The first is clothed in white, and has an inkhorn by his side, and stands before the invincible knight, who says, "Go through the city; run in the midst thereof and smite; let not thine eye spare, neither have pity; for they have not executed my judgments with clean hands, saith the Lord of hosts."

The candidate is instructed to exclaim, "Woe is me, for I am a man of unclean lips, and my dwelling has been in the tents of Kedar, and among the children of Meshec." Then he that has the inkhorn by his side, takes a live coal with the tongs from the altar, and touches the lips of the candidate, and says, "If ye believe, thine iniquities shall be taken away, thy sins shall be purged; I will that these be clean with the branch that shall be given up before me. All thy sins are removed, and thine iniquities blotted out. For I have trodden the winepress alone, and with me was none of my people; for behold, I come with dyed garments from Bozrah, mighty to save. Refuse not, therefore, to hearken; draw not away thy shoulders; shut not thine ear that thou shouldest not hear."

The six ministers now proceed, as if they were about to commence the slaughter, when the senior knight says to him with the inkhorn, "Stay thine hand; proceed no further until thou hast set a mark on those that are faithful in the house of the Lord, and trust in the power of his might. Take ye the signet, and set a mark on the forehead of my people that have passed through great tribulation, and have washed their robes, and made them white in the blood of the Lamb, which was slain, from the foundation of the world."

The minister takes the signet and presses it on the candidate's forehead. He leaves the mark in red letters, "*King of kings, and lord of lords.*" The minister opens

the scroll, and says, "Sir invincible knight, the number of the sealed are one hundred and forty and four thousand."

The invincible knight strikes four, and all the knights stand before him. He says, "Salvation belongeth to our God, which sitteth upon the throne, and unto the Lamb." All the members fall on their faces, and say, "Amen. Blessing, honour, glory, wisdom, thanksgiving, and power, might, majesty, and dominion, be unto our God, forever and ever, Amen."

They all cast down crowns and palm branches, and rise up and say, "Great and numberless are thy works, thou king of saints. Behold, the star which I laid before Joshua, on which is engraved seven eyes, as the engraving of a signet, shall be set as a seal on thine arm—as a seal on thine heart; for love is stronger than death; many waters cannot quench it: If a man would give all the treasures of his house for love, he cannot obtain it: It is the gift of God through Jesus Christ, our Lord."

Charge.—"Invincible knight, I congratulate you on your having been found worthy to be promoted to this honourable order of knighthood. It is highly honourable to all those worthy knights who, with good faith and diligence, perform its many important duties. The honourable situation to which you are now advanced, and the illustrious office which you now fill, is one that was much desired by the first noblemen of Italy, but ambition and jealousy caused his Highness, *Pope Alexander*, to call on his ancient friend, the grand master of the knights of St. John, of Jerusalem, to guard his person and the holy see, as those knights were known to be well grounded in the faith, and zealous followers of the Lord. The members of the guard were chosen *by their countenances*, for it is believed that a plain countenance is an indication of the heart; and that no stranger should gain admission and discover the secrets of this august assembly. This order of the *christian mark* was conferred on those who went about doing good, and following the example of their illustrious Master, Jesus Christ. Go thou and do likewise."

The Motto.—"Christus regnat, vincit, triumphat. Rex regnantium, et Dominus dominantium." Usually on the left breast, on a triangular plate of gold, seven eyes engraved on one side, on the other the letter G, in the five points.

KNIGHTS OF THE HOLY SEPULCHRE.

The council must represent a cathedral church, the altar covered with black, upon which must be placed three large candles, a cross, and in the centre a skull and cross bones. The principal stands on the right side of the altar, with a bible in one hand, and a staff in the other; soft music plays, and the veil is drawn up, and discovers the altar: the choir say:

"Hush, hush, the heavenly choir,
They cleave the air in bright attire:
See, see, the lute each angel brings,
And hark divinely thus they sing:

"To the power divine,
All glory be given,
By man upon earth,
And angels in heaven."

The priest steps before the altar and says, "Kyrie Elieson; Christe Elieson; Kyrie Elieson; Amen: Gloria Sibi Domino! I declare this grand council opened, and ready to proceed to business."

The priests and ministers take their several stations and observe order. The candidates being prepared, he alarms at the door by seven raps, and the prelate says to verger, "See the cause of that alarm, and report."

Verger goes to the door, and reports, "Right reverend prelate, there are seven brethren who solicit admission to this grand council."

Prelate says, "On what is their desire founded?"

V. On a true christian principle, to serve the church and its members, by performing the seven corporeal works of mercy, and to protect and guard the holy sepulchre from the destroying hands of our enemies."

P. Admit them that we may know them, if you please.

They are then admitted: Prelate says to them, "Are you followers of the captain of our salvation?"

Verger says, "We are, right reverend prelate."

P. Attend, then, to the sayings of our Master, Jesus Christ. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy might. This is the first great commandment, and the second is like unto it; thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets."

The verger and beadle hold the bible, on which the candidates place their right hands, and make the following vow:

"I, A. B., in the name of the high and undivided Trinity, do promise and vow to keep and conceal the high mysteries of this noble and invincible order of knights of the holy sepulchre, from all but such as are ready and willing to serve the church of Christ, by acts of valour and charity, and its members, by performing all the corporeal works of mercy, and that, as far as in me lies, I will defend the church of the holy sepulchre from pillage and violence, and guard and protect pilgrims on their way to and from the holy land; and if I perform not this my vow, to the best of my abilities, let me become *inanimatus*."

Interlace your fingers with the candidate, cross your arms, and say, "De mortuis, nil nisi bonum." Prelate says, "Take the sword, and travel onward—guard the holy sepulchre—defeat our enemies—unfurl the banner of our cross—protect the Roman eagle—return to us with victory and safety." The candidates depart—go to the south, where they meet a band of Turks—a desperate conflict ensues—the knights are victorious: they seize the crescent, and return to the cathedral in triumph, and place the banner, eagle, and crescent before the altar and take their seats. [22nd chapter of St. John read by prelate.] Then the choir sing,—

> "Creator of the radiant light,
> Dividing day from sable night:
> Who, with the light bright origin,
> The world's creation didst begin."

Prelate then says, "Let our prayer come before thee, and let our exercise be acceptable in thy sight." The seven candidates kneel at the foot of the altar. The prelate takes the bread and says, "Brethren, eat ye all of this bread in love, that ye may learn to support each

other." He then takes the cup and says, "Drink ye all of this cup to ratify the vow that ye have made, and learn to sustain one another." The prelate then raises them up by the grip (interlace the fingers), and says, "1st Sir, I greet thee a knight of the holy sepulchre; go feed the hungry: 2nd, Give drink to the thirsty: 3rd, Clothe the naked with a garment: 4th, Visit and ransom the captives: 5th, Harbour the harbourless, give the orphan and widow where to lay their heads: 6th, Visit and relieve the sick: 7th, Go and bury the dead." All make crosses and say, "In nomini patriafilio et spiritus sancto: Amen." Prelate says, Brethren, let us recommend to each other the practice of the four cardinal virtues: prudence, justice, temperance, fortitude."

Closing. The knights all rise, stand in circle, interlace their fingers, and say, "Sepulchrum." Prelate then says, "Gloria patri, et filio, et spiritus sancto." Brethren answer, "Sicut erat in principio, et nunc, et semper et in secula seculorum. Amen."

Benediction. "Blessed be thou, O Lord, our God! Great first cause and governor of all things! thou createst the world with thy bountiful hand, and sustained it by thy wisdom, by thy goodness, and by thy mercy! It cometh to pass that seed time and harvest never fail! It is thou that givest every good and perfect gift! Blessed be thy name for ever and ever!"

History.

St. Helena, daughter of Caylus, king of Britain, consort of Constantine, and mother of Constantine the Great, in the year 29, made a journey to the holy land in search of the cross of Jesus Christ. After levelling the hillocks and destroying the temple of Venus, three crosses were discovered. It was now difficult to discover which of the three was the one sought for by her. By order of his Holiness, Pope Marcellinus, they were borne to the bed of a woman who had long been visited by sickness and lay at the point of death; she placed her hands upon the second cross first, which rendered her no service; but when she laid her hand upon the third, she was restored to her former health. She instantly arose, giving glory to God, saying, "He was wounded for our transgressions, he was

bruised for our iniquities, the chastisement of sin was upon him, and with his stripes we are healed, and God hath laid on him all our iniquities." On the spot where the crosses were found St. Helena erected a stately church, one hundred paces long and sixty wide: the east end takes in the place where the crosses stood, and the west of the sepulchre: by levelling the hills, the sepulchre is above the floor of the church, like a grotto, which is twenty feet from the floor to the top of the rock: there is a superb cupola over the sepulchre, and in the aisle are the tombs of Godfrey and Baldwin, kings of Jerusalem. In 302, St. Helena instituted the order of knights of the holy sepulchre of our Lord and Saviour, Jesus Christ. This order was confirmed in 304, by his Holiness, Pope Marcellinus; they were bound by a sacred vow to guard the holy sepulchre, protect pilgrims, and fight infidels, and enemies of the cross of Christ. The city of Jerusalem was rebuilt and ornamented by Ælius Adrian, emperor of Rome, and given to the Christians in 120. The Persians took it from them in 637, and in 1008 it fell into the hands of the Turks, under whose oppressions it long groaned, until Peter the Holy steered the western princes to release the distressed church, and in 1096, Godfrey and Baldwin unfurled the banner of the cross, and expelled the Turks. He was to have been invested with the royal wreath of majesty, but he thought it not meet to wear a crown of laurel when his blessed Saviour had worn a crown of thorns. Yet, for the common good, he suffered himself to be called the king of Palestine.

THE HOLY AND THRICE ILLUSTRIOUS ORDER OF THE CROSS, CALLED A COUNCIL.

The officers and council all in their places. The most illustrious prefect addresses the most worthy provost thus: "Most worshipful provost, what is the clock?" Most worshipful provost says, rising and facing the east, at the same time raising his mark in his right hand, "Most illustrious prefect, it is now the first hour of the day, the time when our Lord suffered, and the veil of the temple was rent asunder, when darkness and consternation was spread over the earth, when the confusion of the old covenant was made light in the new, in the temple of the cross. It is, most illustrious prefect, the third watch, when the implements of Masonry were broken; when the flame, which led the wise men of the east, reappeared; when the cubic stone was broken, and the word was given." Most illustrious prefect says to worthy herald, "It is my will that this house of God be closed, and the remembrance of those solemn and sacred events be here commemorated: make this, worthy herald, known to the most worshipful provost, in due and ancient form." The worthy herald bows and approaches the most worshipful provost, where he bows thrice, faces about and gives a blast with his horn; and after the knights have filed out by threes without the door, except the worthy senior inductor, he does his errand, viz.: "Most worshipful provost, it is the sovereign will of Count Albertus, of Pergamus, that this house of God be closed, and that those solemn and sacred events in the new covenant be here commemorated: you will observe this." The worthy herald bows, and the most worshipful provost rises and addresses the worthy senior inductor thus: "It is the will of the most illustrious prefect that here now be opened a council of knights of the cross: what therein becomes your duty?" Worthy senior inductor says, "To receive the commands of my superiors in the order, and pay obedience thereto—to conduct and instruct

my ignorant pass-brethren; and to revere and inculcate reverence in others, for the most holy and Almighty God." The most worshipful provost rises fiercely, and says, "By what right do you claim this duty?" Worthy S. inductor says, "By the right of a sign, and the mark of a sign." Most worshipful provost says, "Will you give me a sign?" Worthy sen., "I could if I should." The most worshipful provost then partly extends both arms, pointing downwards to an angle of 39 deg. with the palms open, and upwards, to show they are not sullied with iniquity and oppression, and says, "Worthy sen. inductor, you may give it." The worthy sen. inductor then looks him full in the face, and with his fore finger touches his right temple, and lets fall his hand, and says, "This is a sign." Most worshipful provost says, "A sign of what?" Worthy sen. inductor says, "Aye, a sign of what?" Wor. pro. says, "A penal sign." Wor. sen. inductor says, "Your sign is ——." Most worthy pro. says, "The last sign of my induction." Most worthy pro. says, "But you have the mark of a sign." Worthy sen. inductor says, "The sign whereof my mark is a mark, I hope is in the council above." Most worthy pro. says, "But the mark ——." Worthy sen. inductor says, "Is in my bosom." Thereupon he produces his mark in his left hand, and with the fore finger of his right on the letter S, on the cross, asks, "What's that?" Most wor. pro. says, "Lisha." Wor. pro. puts his finger on the letter H, and asks, "What is this?" Worthy sen. inductor says, "Sha." Worthy sen. inductor then puts his finger on the letter I, and asks, "What is this?" Most worthy pro. says, "Baal." "What, then, is your mark?" Worthy sen. inductor says, "Baal, Sha-Lisha; I am the Lord." The most worshipful provost then says, "You are my brother, and the duty is yours of ancient right; please announce the council open." The worthy senior inductor steps to the door and gives three raps, and is answered by some knight from without, who is then admitted, and the worthy sen. inductor gives the *conditional* sign (which is by partly extending both arms, as before described): the knight answering by putting his finger to his right temple, as before. The worthy sen. inductor then addresses the chair thus:—"Most illustrious prefect, a professing brother is within the council by virtue of a sign." Most illustrious

prefect says to worthy herald, "Go to this professing brother, and see him marked before the chair of the most worshipful provost; conduct him thither, most worthy herald." The worthy herald says to the knight, "Worthy sir, know you the sacred cross of our council?" Knight says, "I am a Christian." The worthy herald then says, "Follow me." When arrived before the most wor. pro. the worthy herald says, "Most worthy provost, by order of the most illustrious prefect, I here bring you to be marked a professing brother of the cross." The most wor. pro. says, "Worthy sir, know you the cross of our council?" Knight says, "I am a Christian." The most wor. pro. says, "No more."

"Mr. ———, before you can be admitted to the light and benefit of this thrice illustrious order, it becomes my duty, by ancient usage, to propose to you certain questions, not a thing vainly ceremonial; but the companions will expect true answers: they will concern your past life, and resolutions for the future. Have you given me without evasion or addition, your baptismal and family names, and those of your parents, your true age as far as within your knowledge; where you were educated, where you were born, and also where was your last place of residence? or have you not? "I have." It is well.

Were your parents free and not slaves? had they right and title in the soil of the earth? were they devoted to the religion of the cross, and did they so educate their family? have you searched the spiritual claims of that religion on your gratitude and your affections? and have you continued steadfast in that faith from choice and a conviction of your duty to heaven, or from education? "From duty and choice." This also is right.

Have you ever up to this time lived according to the principles of that religion, by acting upon the square of virtue with all men, nor defrauding any, nor defamed the good name of any, nor indulged sensual appetites unreasonably, but more especially to the dishonour of the matrimonial tie, nor extorted on, or oppressed the poor? "I have not been guilty of these things." You have then entitled yourself to our highest confidence, by obeying the injunctions of our thrice illustrious prefect in heaven, "of doing to all men even as you would that they should do unto you." Mr. ———, can you so continue to act, that

Reception.—Master of ceremonies leads the candidate to the door, and knocks eight and one. The master orders the candidate to be admitted. He is conducted to the west, and placed behind Stokin. *M.* What do you wish? *A.* To be admitted an elected knight. *Q.* Have you courage enough to revenge the death of your master, Hiram Abiff? *A.* I have. *Q.* If you have, you shall be shown where one of his murderers is concealed—a stranger has shown the place to me, and if you have fortitude, follow the stranger. The candidate is blinded, led to the cavern, and seated on the stone. The master of ceremonies says, "Be of good courage, I am going to leave you, but shall not be long absent; and after I am gone, you must take the bandage from your eyes, and drink some of the water you will find, before I return." Candidate is left alone, and the door is shut. The master of ceremonies returns, and orders him to take the poniard in his right hand, and the head in his left; and he thus goes alone to the door of the lodge, where he knocks eight and one. Master of ceremonies within, says, "What do you wish?" *A.* An intendant of the buildings demands to enter the chapter. *Q.* Have you finished your time, and satisfied your master? *A.* I have had the honour of performing a feat for the honour of the craft, which will, I hope, entitle me to this degree. Master of ceremonies repeats to Stokin, who repeats to the master, and he orders the candidate to be admitted. He advances, by eight quick and one slow, steps, holding the poniard elevated, as if to strike. The ninth step brings him to the altar, where he falls on his knees. Master observes him, and says, "Wretch, what have you done? Do you not know that by this rash act, you have deprived me of the pleasure of devoting the villain to condign punishment? Stokin, let him be put immediately to death." At this word, all the brethren, falling on their knees, intercede for the candidate, observing to the master that his offence arose from zeal, and not from any intention of depriving the master of the pleasure of punishing the villain. This pacifies him, and he orders Stokin to stop, and tell the candidate, "that he shall be pardoned this second time, but beware of the third." Stokin takes the head and poniard from the candidate, and places the poniard at the foot, and the head at the top of the altar. The candidate is still on his knees, and all the brethren

standing round, as if to strike;—he takes the obligation. "1st, I do solemnly swear, in the presence of Almighty God, that I *will revenge* the assassination of our worthy master, Hiram Abiff, not only on the murderers, but also *on all who may betray the secrets of this degree;* and furthermore, that I will keep and protect this order with all my might, and the brethren, in general, with all my power; and furthermore, that I will obey the decrees of the grand council of princes, of Jerusalem; and, if I violate this, my obligation, *I consent to be struck with the dreadful poniard of vengeance*, now presented to me, and to have my head cut off, and stuck on the highest pole, or pinnacle, in the eastern part of the world, as a monument of my villany! Amen! amen! amen! amen!

The master raises candidate and says:

"In the reign of Solomon, several of the workmen had been guilty of some crime of an enormous nature, and made their escape from Jerusalem. A great assembly of masters had sat in consultation on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon that he had discovered where Akirop, one of the traitors, lay concealed: and offered to conduct those whom the king should please to appoint, to go with him. This being communicated to the brethren, one and all requested to be partakers in the vengeance due to the villain. Solomon checked their ardour, declaring that only nine should undertake the task; and to avoid giving offence, ordered all their names to be put into an urn, and that the first nine that should be drawn, should be the persons to accompany the stranger.

"At break of day, Joabert, Stokin, and seven others, conducted by the stranger, travelled onwards, through a dreary country. On the way, Joabert found means to learn from the stranger, that the villain they were in quest of, had hidden himself in a cavern not far from the place where they then were; he soon found the cavern, and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard, and stabbed him, first in the head, and then in the heart: he had only time to cry,

Vengeance is taken, and expired. When the other eight arrived, and had refreshed themselves at the spring, Joabert severed the head from the body, and, taking it in one hand, and his poniard in the other, he, with his brethren, returned to Jerusalem. Solomon was at first very much offended that Joabert had put it out of his power to take vengeance himself, in presence of, and as a warning to the rest of the workmen to be faithful to their trust; but, by proper intercession, was again reconciled.

"Joabert became highly favoured of Solomon, who conferred upon him, and his eight companions, the title of *elected knights.*"

Signs, words, etc.—The sign given by two, is as follows, viz.: one raises his poniard, and makes the motion of striking the other, first in the head, and then in the heart. The second claps his right hand first to his heart, and then to his head, as if wounded. (See plate 27, fig. 6.)

The following method of giving the sign, is considered by well-instructed Masons as more correct than the above.

Strike at the forehead with the poniard—the brother will answer by carrying his hands to his forehead, as if to examine the supposed wound, plunge the poniard at the breast, crying "Nekum" (i.e., vengeance)—the brother replies by carrying his hand to his heart, saying "Necar."

Token.—The first clenches the fingers of his right hand, at the same time elevating and extending his thumb; the second seizes that thumb with his right hand, and extends the thumb of his own hand; the eight fingers which are thus closed, represent the eight companions of Joabert, and the thumb which is extended, represents Joabert himself.

Pass-word.—In some lodges, the pass-word is "Bagulhal"; in others, the words "Nekum" and "Joabert" are used, and often "*Abiram*" and "*Akirop.*"

Sacred Words.—In some lodges, "*Nekum*" and "*Necar*"; in others, "*Bagulhal.*"

The chapter is closed by eight and one.

ELECTED GRAND MASTER.

Signs, Words, etc.—Place the point of the poniard under your chin, and draw it downwards to the waist, as if in the act of ripping open the body. The brother will answer by giving the sign of the entered apprentice, with the fingers clenched, and thumb extended.

The following mode of giving the sign has been used in some lodges, viz.:

Clench the fingers of the right hand, extend the thumb, place it on the abdomen, move the hand upward to the chin; the motion of the thumb as it glides upward, is designed to represent that of the knife with which the penalty of this degree is to be executed. The answer is the sign of the entered apprentice, the fist being clenched during the motion. [See plate 28, fig. 1.]

Token.—Give the sign. One says "Zerbul," the other replies, "Eleham."

Pass-word.—In some lodges, "Eliham," or "Eleham," in others, "Zerbal."

Sacred Words.—In some lodges, "Zerbal," in some, "Beniah." in some "Benhakar," or "Bendaka," and in others "Eleham."

SUBLIME KNIGHTS ELECTED.

Signs, words, etc.—Signs.—Cross the arms on the stomach, the fingers clenched, and thumbs elevated. In addition to this, in some chapters of this degree, the eyes are raised to heaven, in giving the sign. [See plate 28, fig. 2.]

Token.—That of the intimate secretary. In some chapters, there is a second or responsive token, viz.: take the right hand of the brother, and with the thumb strike thrice on the last joint of the middle finger.

Pass-word.—Stolkin or *Stokin.* Some chapters use "*Emerh,*" or, more correctly, "*Emeth.*" Others, "*Amuriah.*"

Sacred word.—"Adonai."

GRAND MASTER ARCHITECT.

Sign.—Slide the right hand into the palm of the left, pause a moment, clench the fingers of the right hand, extend the thumb, and with it make the motion of tracing a plan in the palm of the left, directing your eyes to the brother, as if drawing from his dictation. This sign is varied in some chapters, by using the forefinger in place of the thumb.

Token.—Join right hand to the brother's left, interlacing the fingers, place the left hand on your hip; the brother will do the same with his right hand. [See plate 28, fig. 3.]

Some give the following token, viz.: join right hands, interlacing the three last fingers, and fixing them so as to form a square; place the left hand on your brother's shoulder.

Pass-word.—"Rabacim," or, correctly, "Rab-banain."

Sacred word.—"Adonai."

KNIGHTS OF THE NINTH ARCH.

Signs, token, and words.—First sign.—That of admiration—raise the hands to heaven, the hands inclined to the right shoulder, one knee touching the ground. [See plate 28, fig. 4.]

Second sign.—That of adoration: fall on the knees.

Token.—Place your hands beneath your brother's armpits as if to raise him up, and at the same time, repeat the words, "*Tob, Bauai, Amalabec.*" The brother returns the token, saying, "*Jubulum,*" or "*Gibulum.*" The *Masonic* translation of these words (Jubulum, or Gibulum) is a "good Mason." Some of the "*knowing ones*" maintain that the words should be "Tub, Bahani, Hamal, Abel," and "Zebulun."

Sacred word.—"*Jehovah.*"

Some chapters of knights adopt the following signs, token, and words.

First sign.—Fall on the left knee, with the right hand behind the back. The answer to this (used as a token), consists in raising the brother from the posture after the first sign, by placing your hand behind his back.

Words.—"Gibulum Hamaluheek," which is translated, "Gibulum is a good man."

Some chapters use the following as the pass-words:

Jod.—The beginning.
Juho.—Existing.
Juh.—God.
Ehjeh.—I Am.
Elion.—Strong.
Juheb.—Conceding.
Adonai.—Lord.
Elhannan.—Merciful.
Jobel.—Praising.

GRAND ELECT, PERFECT, AND SUBLIME MASON.

The following signs, words, etc., are more generally used by perfect Masons in North America.

First sign.—Same as the due guard of a master Mason.

Second sign.—Bring your right hand to your left cheek, extending it as though to guard that side of the face; your left is to support the right elbow; apply the left hand in the same manner to the right cheek, supporting the left elbow with the right hand. It is pretended that Moses placed himself in these attitudes when he saw the burning bush.

Third sign.—Give the sign of admiration, and then place three fingers of the right hand on the lips. [Plate 28, fig. 5.]

First token.—Same as that of the entered apprentice.

Second token.—Same as the master's grip; having given it, say, "Can you go farther?" he will slip his hand above your wrist, to the middle of the arm, and so to the elbow; he then puts his left hand to your shoulder, and presses thrice.

Third token.—Seize each other's elbows with the left hand, and put the right hand on each other's neck, as if in the act of raising one up.

First pass-word.—"Shibboleth," repeated thrice.

Second pass-word.—"Heleniham."

Third pass-word.—"Mahak-makar-a-bak." This is translated *Masonically*, "God be praised, we have finished it."

First covered word.—"Gibulum."

Second covered word.—"Mahabin."

Third covered word.—"Adonai."

Grand word.—"Jehovah." This word is given by repeating alternately the names of the Hebrew letters used in the word Jehovah, "Jod," "He," "Vau," "Ha."

PHI BETA KAPPA.

I have for a long time been convinced of the worse than useless character of this secret institution; and have waited, with no small degree of solicitude, for a suitable opportunity to declare all that I know about it to the world. By doing this, I hope not to wound the feelings, or provoke the resentment of any of the respected brethren of that fraternity.

In this day of laudable excitement and anxious investigation into the nature and principles of secret societies, it is my humble opinion there ought to be no concealment; and that the public good imperiously demands a fair and full disclosure of the nature and principles of all secret societies, and that what is said and done under the cover of darkness, should be openly proclaimed on the house-top. If there be any good in them, it is but reasonable and just that the whole community should share in the benefit: and if there be any evil in them, surely the public ought to know it, that they may be on their guard, and counteract their deleterious effects. The holy religion which I believe and profess, has no secrets, and requires none; but rather condemns the hidden works of darkness, and demands their exposure.

But the reasons I give, which particularly induces me to make these disclosures, are principally two; one is the secret nature of the Phi Beta Kappa society, and the other is its infidel motto.

If it should appear that these reasons are founded in truth, it is presumed that no patriot, or Christian, can conscientiously condemn me for making these disclosures. Whatever may be the nature and strength of the obligations imposed by the society, and ignorantly taken, my obligations to my God and my country are paramount to all others, and from them I fear no condemnation. That the Phi Beta Kappa society is a *secret* association, is well known to the public. It is a species of Freemasonry, and bears a strong affinity to it;

and, for aught I know, may be a younger branch of the same tenebrous family. If the opinion of Mr. Knapp, in his late defence of Freemasonry, be correct, it is a branch of the *Illuminati*, that spurious offspring of the celebrated Weishaupt, which has corrupted the whole Masonic fraternity. Of this, however, it is presumed the greater part of its members have no suspicion. I had none, at the time of my initiation, and I could heartily wish I had no more reason for it now. Like Freemasonry, the Phi Beta Kappa society has its secret *obligation, sign, grip, word, and jewel*, by which its members are enabled to recognise each other, in any company, and in any part of the world : and though it has no bloody code, as I know of, with savage penalties, and consequently none of those crimes which blacken the institution of Freemasonry, yet, as a *secret* society, it is as susceptible of being perverted to unholy and dangerous purposes : and may, if continued unmolested and unexposed, in process of time, become an instrument of great hazard to the community, and issue in the overthrow of all our civil and religious institutions. Of this there appears some danger : especially in the increasing pomp and show attending its anniversaries. Formerly it was confined to students in college ; but now it attracts the attention of men of rank and influence in society ; and some of its orators are selected from men of the first grade for intellect and eloquence. And though hitherto it has been confined to graduates, yet the time may soon come, as it did with the Masonic fraternity, when it may be distinguished by the titles of *Free and accepted Phibetians*. I trust there is no need of spending a moment of time in pointing out to this enlightened community, the dangerous nature of all secret associations, and the facility they afford to selfish, ambitious and designing men to act wickedly ; and especially when united with wealth, talents, and influence ; and of these, I think I may safely say, that this institution possesses as large a share as any other of equal numbers.

The Phi Beta Kappa Society, like Freemasonry, is of *foreign* manufacture ; and though it may be of later date, it doubtless had a more respectable parentage. When and where it originated, I never was informed ; nor have I at present any means of ascertaining. It makes no pretensions, however, to a heavenly origin, or to an antediluvian

or antecreation antiquity. From its nature and form, it is presumed it must have commenced in some of the infidel schools of Europe, in the seventeenth or eighteenth century. It was imported into this country from France, in the year 1776; and, as it is said by Thomas Jefferson, late President of the United States. It was first established at William and Mary's College, in Virginia. Upon the decline, and, I believe, the extinction of that college, during the revolutionary war, a *charter*, technically called an *Alpha*, was obtained by the students of Yale College, where it still flourishes. From thence it was imparted to Harvard and Dartmouth; and since that time, charters have been granted to the students of Union College, in N.Y., and to Bowdoin, in Maine; and, very recently, I understand, to Brown University, in Providence, R.I. I know of no other colleges in the United States, where the institution at present exists.

At the colleges, so far as I know, they are ostensibly considered as literary and honourable institutions, designed to excite ambition, and to distinguish those who make the greatest proficiency in their studies and were it not for their secrecy, and the facility they afford for stratagem and turmoil, they might possibly be considered as comparatively harmless, if not beneficial. At the same time, I can perceive no necessity for secrecy, unless it be to cast around them a shade of mystery, to make people wonder and stare. It naturally excites the expectation of some valuable secrets to be obtained, which uniformly end in disappointment. All the literary and honourable advantages it affords, might as well be obtained without secrecy as with, and the danger thence resulting, be avoided: and I cannot but wonder why the authorities of our colleges allow of their existence. Perhaps they have not yet felt the evils to which they may give rise: and when they do, it may be too late to prevent them. When the venerable Hancock and Adams, in the view of a Phibetian procession, expressed to the president of Harvard their decided opposition to all secret societies whatever, he must have blushed, even if he refused to take warning.

The way and manner in which this secret institution is perpetuated at our colleges (and I know of no other places where they exist and meet at societies), is this. Towards the close, or during the last term of the college year, the

members of the senior class, who belong to the society, make a selection from the junior class of *one third* of its numbers; and their aim is, however much and frequently they may be mistaken, to take those who are reputedly the best scholars, and the most prominent members of the class. They are privately informed of their election; and at an appointed time, are initiated into the society; not, indeed, naked and barefoot, hood-winked and cable-towed, but in a more gentlemanly manner, where a promise or oath of secrecy is first exacted of them. Whichever it be, it matters nothing, since it is unlawfully exacted and foolishly made; and embrace things contrary to scripture and inconsistent with our duty to God and our country. The presiding officer then gives a brief historical sketch of the institution to the initiated, together with the sign, grip, and *word*, and an explanation of the jewel, or medal, either of silver or gold, which every initiate is required to procure for himself. This medal is sometimes worn in the bosom, suspended by blue and pink ribbons round the neck; but most commonly on a watch-chain, in the form of a key. The sign is given by placing the two forefingers of the right hand so as to cover the left corner of the mouth; draw them across the chin. [See plate 29, fig. 1.] The grip is like the common shaking of hands, only not interlocking the thumbs; and at the same time, gently pressing the wrist. [See plate 29, fig. 2.] The medal is then explained, and the meaning of the *grand Greek capitals* communicated to the wondering expectants. This concludes the ceremony of initiation into the society. The manner of introduction may have been altered of late; but this, according to the best of my recollection, was the manner in which I was initiated, and helped to initiate others. The class now initiated, soon become the seniors: and they in their turn, proceed with their juniors in the same manner, by which the society is perpetuated. Thus *one-third* part, at least, of all the graduates of the colleges, where the institution exists, and those which their seniors esteemed the *first* third for talents and acquirements, belong to this secret society; and when their numbers shall be multiplied, and scattered through every department of the community, what a vast influence must they exert upon all the civil and religious institutions of the nation! If knowledge be power, and

union be strength, should any object ever unite their energies, with what tremendous force could they act.

The other reasons suggested, why I make these disclosures is the *infidelity* of the motto upon the medal, which contains the grand secret, and gives name to the order. The Φ. B. K. which stand prominent on the medal [see plate 29, fig. 3], are the initials of three Greek words, which, when put together and translated into English, form a sentence which contains the essence and sum of all infidelity. Whether I am correct in this view of the subject, the reader shall soon have the means of determining for himself.

When I was young and ardent in the pursuit of knowledge, and aspiring to the wonderful distinction a diploma confers, the mysterious words, both in Greek and English, had a most agreeable sound, which led me to overlook the plain meaning of the sentence, and induced me to imagine there was some wonderful and important secret in them. Never, perhaps, did the blind candidate in Masonry look with more raised expectation, for the sublime cabalistic word, MAH-HAH-BONE, in the master's degree, or the grand omnific word, JAH-BUH-LUN, in the royal arch, than I did for the revelation of the mysterious and glaring Greek capitals of the order; and never was a poor Mason more egregiously disappointed. I looked for something great, but lo, how little! Though the words were in a learned language, and had some sense and meaning in them, which cannot be said of the masonic words just mentioned, yet they contained in them the bitterness of wormwood and gall. Upon mature reflection, I found in them the radical principle of all infidelity; and I believe many others have discovered the same.

But I ought not to keep my readers any longer in suspense. Attend, then, my friend, and learn the mighty secret of the order, which has been so long hid from the world. I have said that these letters are the initials of three Greek words, which are these—Φιλοσοφια Βιου Κυβερνητης in plain English, *Philosophy is the governess, rule, or guide of life.* Yes, reader, *Philosophy is the rule, or guide of life!* I had been taught from a child, and still believe, that the bible is the rule or guide of life. But here a vain, imported and infidel philosophy, is exalted into the place of divine revelation, and that holy book, which contains the words of eternal life, is superseded, and set

aside. This is just what Hume, Voltaire, Tom Paine, and the whole host of subordinate infidels, would have. Philosophy, philosophy, has been the watchword of infidels in every age; and by its learned and enchanting sound, many unwary youths, it is feared, have been led to reject the only sure guide to heaven. Am I wrong in the interpretation of this motto? I appeal with confidence to the initiated themselves, and to the whole learned world, to show where there is any mistake.

With this interpretation of the mysterious letters, the whole inscription on the medal, perfectly accords. On the opposite side [see plate 29, fig. 4], are the ornamented letters S. P.; the initials of the Latin words, *Societas Philosophia*; in English, Philosophical Society. Here philosophy has the same meaning as before; a European, French, or German philosophy, which is hostile to religion and subversive of the gospel of Christ.

This is still further confirmed by the *date* of the establishment of the institution in America, which was December 5, 1776. This is the precise time when the arch infidel Voltaire, with his associates in wickedness, were poisoning the public mind with their infidel philosophy, and sounding through Europe and the world the blasphemous cry, "*Ecrasez l'infame!*" Crush the wretch! crush Christ! crush his religion, and drive it from the earth. And this is also the time when the half-demon, Weishaupt, was plotting in his dark recesses the overthrow of every religion and government throughout the world. His aim was to demolish every altar and every throne: dissolve all the ties of social life, and bring the world back to a savage state, and that by means of secret societies. And if it be a fact, which I think cannot well be denied, that this institution was imported from France, and planted in this country by Thomas Jefferson, late president of the U. States, its infidel character receives still further confirmation. For whatever may have been the excellencies of that philosophic statesman, no one, it is presumed, will be so unjust as to charge him with being a Christian; and surely no Christian will consider it a matter of indifference whether the people believe in one God, or twenty. The great men now mentioned, were all philosophers, high in rank and honour, among the multitude of their brethren; which can leave

not the shadow of a doubt respecting the nature of that philosophy, which is declared to be the "guide of life."

The whole interpretation, then, of the medal is this: the Φ. B. K. are the initials of the three Greek words, which signify that "Philosophy is the rule, or guide of life." The stars above the mysterious letters show the number of the American colleges, where the institution now exists, and the hand at the bottom directs our attention to them. On the reverse, the leters P. S. signify a philosophical society: and the date, December 5, 1776, denotes the time when the institution was first established in this country.

I have no direct evidence that the Phi Beta Kappa Society has any conection either with Freemasonry or Illuminism, though from its striking resemblance to them, in secrecy and character, the public have reason to suspect it has; and if so, the danger resulting from it, must be greatly enhanced. In this day of investigation, when the hidden things of darkness are coming to light, it is but reasonable and proper that the whole arena of secret societies should be laid open, and their claims to the public favour or reprobation, be freely and fully examined. If any shrink from this, there will be good reason to relieve that everything is not as it should be. "For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."

I hope it will be well understood by the reader, and by all the members of the society, that I did not intend, nor do I think I have impeached the *characters* or *motives* of any individuals of the fraternity. It is easy to conceive that an innocent person may become a member of a bad institution. On the contrary, so far as I know, they are all high-minded and honourable men, and employing their talents for the public good, in the various departments of civil and religious society. Nor do I know that the infidel character of the institution has ever infected the minds, or perverted the principles of an individual brother, but that it never will do so, is more than can be foreseen. My wish is not to injure, much less to destroy the institution; but to purify it, and, if possible, render it more honourable and useful. If its members would candidly examine into the history, progress, and character of the institution, they would probably discover things which they but little expected; and if they could be persuaded to abandon their

obligations and secrecies, as not many years since, they were requested to do, and assume an American name, they would effectually remove all ground for public suspicion, and, at the same time, lose nothing of the literary and honourable advantages they have so long enjoyed. That they would speedily do this, or entirely abandon the institution, must be the ardent desire of every patriot and christian.

Of the sufficiency of the reasons above given, for making these disclosures, the public must judge. To me, they are satisfactory. As a believer in the truth and divinity of the bible, I cannot but view with concern everything which tends to weaken its authority, or lower its supremacy: and, believing as I do, that *all* secret societies are not only useless, but in a free government exceedingly dangerous, and ought not to be countenanced, I feel as if I had discharged a duty I owed to God and my country, and fearlessly submit the whole to the candour of this enlightened community, and the disposal of Providence."

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